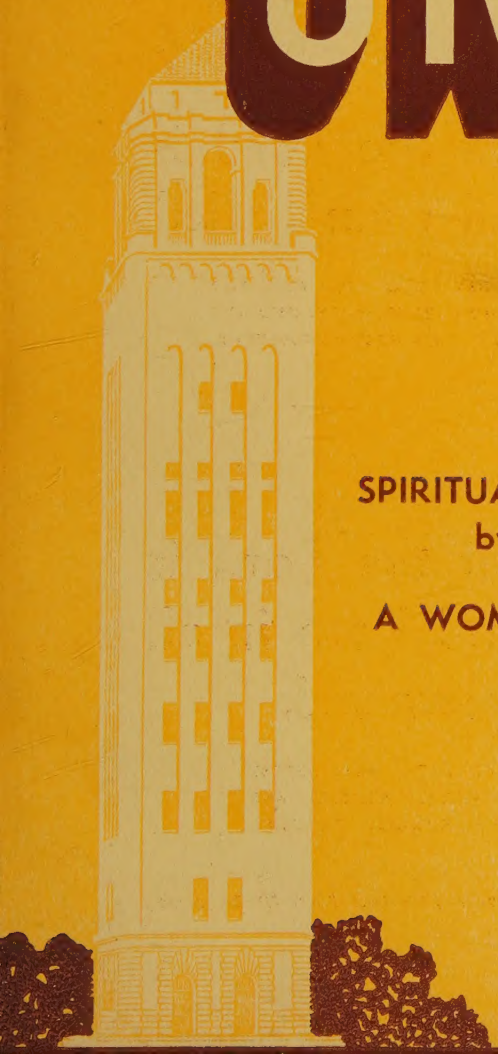
OCTOBER
1938

UNITY



SPIRITUALIZING THE INTELLECT
by Charles Fillmore

A WOMAN KNELT TO PRAY
by Anonymous

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing

The Spirit of the Lord is upon me, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The Spirit of the Lord is upon me, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

VOLUME 89 OCTOBER, 1938 NUMBER 4

SPIRITUALIZING THE INTELLECT, *by Charles Fillmore* - 2

A WOMAN KNELT TO PRAY, *by Anonymous* - - 10

WHITE AS COTTON, Part I, *by Bertie Roberts Chambers* 17

CHRIST RECOGNITION, *by Bertha M. Russell* - - - 23

"FIVE LOAVES AND TWO SMALL FISHES," *by A. J. Peel* 29

THE LIFE OF CONTENTMENT, The Law of Concentration, *by Norma Knight Jones* - - - - 37

SUNDAY LESSONS - - - - - - - - - - 46

THE PSALM OF PRAISE, *by Edith Schlosser* - - - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - - 68

PRAYERS ANSWERED - - - - - - - 71

HELP FROM SILENT UNITY - - - - - - 79

THE PURPOSE OF UNITY - - - - - - - 86

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY, KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

Spiritualizing the Intellect

I SEPARATE MYSELF IN CONSCIOUSNESS FROM THE MIND OF THE FLESH, THAT I MAY ENTER INTO THE MIND THAT WAS IN CHRIST JESUS.

BY CHARLES FILLMORE

THE passage at the head of this article is a good word to take into the inner consciousness, and we would emphasize the word "consciousness." This whole matter of soul unfoldment depends upon the consciousness that we have.

We have no independent mind; there is only universal Mind; but we have consciousness in that Mind, and we have control over that consciousness. We have control over our own thoughts, and our thoughts fill our consciousness. By analyzing ourselves we find that we unconsciously separate ourself into different personalities. Now we should do this work consciously. We should enter into the understanding that the I AM power (all power) is given unto us in consciousness, and then join or unify that consciousness with the great Christ mind.

Thus the central idea in this word of affirmation that we are seeking to understand and to incorporate into our consciousness is the Christ mind. As spiritual metaphysicians we find that the Christ mind is the mind of the Spirit. In the consciousness of man it functions as two states of consciousness: one in the flesh, the other in the Spirit. But the Spirit is the source of all.

In daily worship it is well to impress upon the sensi-

tive mind that it is unified with Divine Mind through Christ or the same mind that was in Christ Jesus.

With this understanding as the basic principle of our thought, and realizing the power of thought to impress itself upon the sensitive plate of man's mind, this prayer is invaluable:

"I separate myself in consciousness from the mind of the flesh, that I may enter into the mind that was in Christ Jesus."

First we disentangle our thoughts from the flesh and lift our consciousness up to Spirit. We hold them steady in spiritual consciousness until they begin to get hold of Spirit essence, Spirit power, Spirit love. Everything that we see in the manifest comes from this one Spirit-mind; so it is well to hold this affirmation until the most sacred ethers respond to our realization:

"I separate myself in consciousness from the mind of the flesh, that I may enter into the mind that was in Christ Jesus."

In connection with the value of prayer and realization we call to mind the experience of Jacob and Esau in receiving the blessing of their father Isaac.

It was customary to give the first-born the prior blessing, and this blessing of the first-born belonged to Esau. But through the connivance of the mother, Rebekah, and Jacob himself he got the blessing, and of course by a subterfuge. The procedure was really a dishonest one, and Esau was wroth against his brother Jacob for taking precedence in this case and threatened his life. The mother advised Jacob to flee to the country of her brother Laban, and Jacob immediately set out on his journey. He was however in a wilderness of thought.

As metaphysical Christians we take this Scripture to be a spiritual history of man as well as a history of

outer events. We try to read it according to the meaning. Spiritual things must be spiritually discerned. The Bible is a spiritual book. We arrive at a greater understanding and enhance our interest in these two different characters Jacob and Esau when we look upon them as representative not only of the individual but of the race as a whole.

If we study the four characters Isaac, Jacob, Esau, and Rebekah, we find that they represent dominant ideas in man, ideas that pertain to his very being. They are of vital interest to us. As we read out of the law we find that Esau—a hunter and a lover of the things of appetite, a man of the flesh—represents the flesh, the body. A man of a little different turn of mind, one who loved home and the quiet, spiritual things of life, Jacob represents the mind, the intellectual man.

Of course in the process of evolution the natural man comes first. Then the spiritual man begins to unfold in us. But here we find that the spiritual man, or rather the intellectual man illumined by Spirit, gets the blessing. The Israelites set great store by this blessing. Rightly understood, blessing is a great source of inspiration. It lays a firm foundation in the mind, and it brings out the good. A curse sees the evil and emphasizes it; but a blessing sees only the good and emphasizes only the good. Thus we come into an understanding of the importance to the soul's evolution of the development of these two characters.

As we look at the blessing that Isaac gave Jacob and Esau (for he did bless Esau after he had blessed Jacob, though he gave Esau the blessing that would bring out his character), we discover that he was governed by law. The blessing he gave Jacob belonged to the mind and not to the body; in fact, it belonged

to the part of the race mind concerned with service, the part that has to do with the exercise of authority.

In this blessing there is a calling forth of those inherent faculties of the mind that enter into the exercise of authority: "Let peoples serve thee." The mind dominates the body. "Let . . . nations bow down to thee": we also see nations being dictated to by some great mind, some great dictator.

"Let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee."

Here we can see the power of ideas to bless or to curse. We see that he who uses his mind to curse gets the curse in return, while the mind that blesses in return receives blessings.

If we study our mind we find that it is radiating energy constantly and that whatever we send out comes back. This is true of the mind of man, and we see it in evidence everywhere, not only individually but collectively.

To Esau Isaac said,

"Behold, of the fatness of the earth shall be thy dwelling,
And of the dew of heaven from above;
And by thy sword shalt thou live, and thou shalt serve thy brother."

Here in these symbols we have the body man or man of the flesh. "The fatness of the earth shall be thy dwelling": man lives very close to the earth. "And by thy sword shalt thou live": he is the man of flesh that the man of the mind sends forth to carry out his warring ideas. Intellectual man is the general or the governor or the dictator that sends the man of the flesh to do his biddings.

"And it shall come to pass, when thou shalt break loose,
That thou shalt shake his yoke from off thy neck."

In the evolution of man, the body (Esau) finally comes into its own. The Isaac blessing is carried out in the world today. We find that the working classes that have been under the yoke of the intellect—the intellectual man—now are beginning to assert themselves. They are breaking loose from the yoke of bondage of the intellect, the mind; the flesh is beginning to assert itself. We are giving more attention to the flesh every day. People are awaking to the fact that the body is an important part of man, and so we see everywhere the fulfillment of this blessing. If we study ourselves, we find a tendency towards the working out of the two minds. The tendency of the intellect is to dominate, to have its way and ignore the body. But the body is beginning to break loose from this bondage and demand its own. It is saying to us: "Why, I am a very important part of this world. You can't leave me and go off to some faraway place. I am an important part of you." So with Esau the flesh begins to break loose from this dominance of the mind that has separated it from the good things of the heavenly estate. We raise it up, and it begins to become a power in the world. We must soon come to a place in our national social and economic evolution where the earth and all that it has will be recognized in a larger way, become an integral part of our life. This is very clearly taught in this story of the mind and the heart. Isaac (the I AM) recognized this unity and brought it into expression in his blessings of his two sons. We have these two sons, the mind and the body. It is the mind that connects us with Principle. Jacob made this connection, but Esau had as yet failed to come to the place where he could recognize that he

was a son of God. Jacob took that blessing from him. He became the sole representative when he was really the secondary one, but he forged ahead in the race, and we have today the intellect dominating almost everything. It is evident that the Jacob faculty (the illumined intellect) has assumed its prerogative in the world today. The illumined intellect rules. God is omnipresent, God is intelligence, just as much in our mind as anywhere. The blessing of the I AM consciousness brings out the intelligence that has the greatest ruling power. But we find also that we must bless not only the body but everything connected with it.

As we study the Bible we find that after he broke away from the material consciousness Jacob had many experiences. He went into another country, another state of consciousness, in which he was awakened spiritually to a still higher plane. In the 16th verse of the 28th chapter of Genesis we read: "And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not." He was in the sleeping state of consciousness. He had a dream and saw a ladder extending from the earth up into the heavens and angels or messengers of God ascending and descending. Jehovah was at the top of this ladder and told him that he should be the father of a great nation and that a certain blessing should be poured out upon him. When Jacob awoke he saw that God was in the place where he was; that the place was the very "house of God," the dwelling place of God. In other words, here was evidence of omnipresence. Each individual must have his first awakening to the truth that God is everywhere and that, regardless of surroundings, God is omnipresent Spirit-mind. In this instance Jacob was surrounded by rocky hills, and he piled up stones and

made an altar to Jehovah right there in the desert. The great lesson for us is to know that God is everywhere, no matter how material the surroundings may seem to be. To the unregenerate man there is usually a great awakening in an experience of this kind.

When man begins to see beneath the surface and realizes that God is functioning with him constantly, he seeks to make a union with infinite Mind, omnipresent God-Mind. In the Scripture we read: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Here was a covenant or an agreement made by a man in his first great illumination on the subject of the one omnipresent substance. He may have realized before that God was the great I AM, the Jehovah leading him, but he did not realize that this earthly substance, the rocks about him, were really representative; that they are a part, a living part, of the God substance; that the I AM man in his illumination has a part in that substance; that it is his substance through infinite Mind. The covenant of Jacob to give one tenth of all his increase was the real beginning of what in modern times we call tithing, making God a partner in all our finances.

Jacob became the great financier of the ancient world, and through the illumination that he got from Jehovah he knew how to take advantage of every opportunity.

We do not take Jacob as an example of what man

should do in his finances, for he was something of a trickster. In truth he represents the world in its trickery and cunning in finances. But apparently Jehovah, the one Mind, was with him. Sometimes there are contradictions that we cannot always understand; but when we know that we are the directive power as regards all that belongs to us, we may get on financially, but in the end we have to account to infinite Mind.

But with it all Jacob loved Jehovah and shared his wealth with the Lord. He proved the law of tithing, that tithing is one of the foundation principles of financial increase. Man can become a great possessor of the substance of this world if he follows certain rules of tithing. Jacob gives us the key, which is the recognition that God is part of all substance, and that if man wants to handle that substance wisely and well, if he wants to handle it for great financial success, he should do what Jacob did: take God into partnership with him.

There is an omnipresent financial Mind, and if man begins to deal with that financial Mind he will have a partner that has all resources.

If you want to become a rich man, if you want to be possessed of every good thing in the world, take God as your partner, incorporate His mind into your mind, in your daily giving. Give of your substance with the thought that it is God's money you are handling. Realize it is His tenth, which you are giving for His glory. With that thought in your mind you will begin to attract new spiritual resources, and things will begin to open up in your affairs. You will know that infinite Mind is with you. That is what Jacob realized, and he became a great financier. I would say to every one who wishes to demonstrate prosperity: take God into partnership with you and you will demonstrate abundance.

A Woman Knelt to Pray

BY ANONYMOUS

LONG AGO a woman knelt in God's house to pray. The petition she presented to Jehovah meant so much to her, and the object of her petition was so deeply desired that she wept as she prayed. The priest, observing her emotion, thought the woman might be drunken, and he approached to admonish her so that she might not behave unseemly in the house of God. But the woman answered that she had had no wine but was a woman of sorrowful spirit and was pouring out her soul unto the Lord. She had been married many years; strong love united her with her husband, but they had had no child. Then the priest, looking toward God, in whose service he spent his life, told the woman to go in peace: "and the God of Israel grant thy petition that thou hast asked of him."

The story of Hannah, the mother of Israel's great prophet-priest, is familiar to every reader of the Old Testament. It is the one story preserved for us of a woman praying for a child and receiving him in direct answer to her prayer. The story is dramatic, symbolic, beautiful. We are not astonished that Samuel began to hear God's voice when he was still a little child, that he led Israel wisely through the most critical period of the little nation's growth, that he selected as ruler the prophet-poet David.

We say the story is symbolic and that it has a message for our own generation. For Hannah did not kneel alone as she prayed in the tabernacle that day. With her knelt countless other women, some of whom had

gone before her and many of whom would come after her. Lifting the limitations of time, we can think of them as a great sisterhood made up of women of every race, state, and epoch, kneeling there together and praying in unison, "Oh, God! grant me a child." So if you pray today for parenthood, you do not pray alone. You join a great company, and the prayers reinforce one another as they rise to God.

The symbol goes further. As the prayed-for child Samuel rose to be a hero of the faith so the prayed-for child in every age should stand at the forefront of the upward march of humanity. He should be, he may be, the hope of our race. He has an advantageous start. God's hand is indeed upon every child. But the child who is called into being not only after the law of the flesh but as the fruition of prayer should have a special realization of the hand of God in his life. Certainly his parents should receive him as a gift of God, to be brought up in the service of the Eternal.

Probably most parents pray when they realize that they are to bring a new life into the world. It is a sobering thought even though the new life is called into being almost casually. But the man and woman who have for a time been denied parenthood and who then pray a child into being have a deeper sense of their own relationship to God and a more steadfast desire to keep the child conscious that he is God's child.

Shall the childless pray for children? Yes. It is one of the most selfless of prayers. The child is wanted not because the parents wish to satisfy vanity or indulge themselves but because they feel called to a life of self-forgetfulness. The parents' desire for a share in creation is a part of the divine urge to create. God called the races of men into being to carry out His divine good will.

Always the races are moving up to a time when that will is to be done on earth as it is in heaven. As children of God we share that urge to create, just as we share all the other urges of God: activity, justice, altruism, aspiration, purity, perfection. Obscurely or clearly we feel the same reason for wanting a part in creation. We hope, perhaps believe, that the child will carry out the divine good will, thus advancing the whole race toward its high estate. The prayer for parenthood is a righteous prayer, and righteous prayers are answered. We have Christ's own assurance of that. And we do not quibble about the answer to prayer. When I was a child, a minister—who never aided or informed my childish faith, as I remember—used to say that prayers are always answered. When Jesus said, "Ask, and it shall be given you; seek, and ye shall find," we feel sure that He meant what He said and that He knew what He was talking about. So when you ask for parenthood, be sure you may receive that.

For every one who wants a child may have one. All over this world there are children praying for parents just as there are parents praying for children. There is a child for you if you truly desire one, even though he does not come to you by way of physical birth. Believe me when I say with the assurance born of long observation as well as personal experience that you can take a child into your life that will truly be as much yours as if you had borne him in the body. You will find after a while that you have borne him in spirit, which is far more important. The adopted child that I am thinking of particularly to support these assurances came from an alien environment as different as possible from his new mother's home and people. Yet he has grown so like his adopted mother that strangers can

hardly be convinced that he is not of her blood. Do you remember, in "Old Chester Tales," where Mrs. Deland tells of Doctor Lavendar's taking the unwanted foundling to an old maid in his parish? This old maid spent the night hovering over the little forsaken creature that had come into her life. And Mrs. Deland says that this was the night of birth for her. It was indeed. She bore the girl child spiritually and nurtured her in spirit so that she grew to be a fine woman.

It is not putting you off with an evasion to say you may have a child by adoption. It is not offering you a second best when you cannot have what you have desired so earnestly. It is still offering the best, the very gift of God, the child that has been prayed into being and that is to be trained to a high destiny.

"But," says the hesitating parent, "could I love an adopted child as I would one of my own?"

You need not take any one else's assurance for that. Look about you. If you know any parents who have adopted children, you have your answer without asking a question. As I recall the large number of parents who have adopted children I recall the happiest parents I have known. They seem to have a keen sense of the child's being a gift of God's grace. But do they love the adopted children as much? The adopted mothers and fathers, who apologetically but quite proudly tell me tales of their new child's bright words and ways, never seem to be lacking in real parental affection. And in all the long list of adopted children I have known there is not one who has turned out badly or who has disappointed his parents. The child you adopt in love is your child. You give birth to him spiritually and he is truly your own. If he is old enough to have known the lack of love that the unwanted child feels, how instantly he

responds to the tenderness in his new home. If he is a baby he just grows into the adopting parents' love as any baby does. I have known parents who have adopted a child because they had but one child and thought it better for him not to grow up an only child. If they speak of it at all they tell you there is no difference in their feelings as regards the child born in the home and the one adopted into it.

The metropolitan papers a short time ago carried a picture of the triumphantly re-elected reform mayor driving down to his office the morning after election, but starting early enough to leave his two children at their school. The children are adopted. A magazine carries a story of an actor known all over the country. It says he has three children. After a while you read that the eldest of them is an adopted child. But from the behavior of the actor or his wife you would not find out any difference. They once had thought they might not have a child, so they had adopted one. Afterward two children were born to them. This sort of thing happens so often that it makes one wonder whether some creative power may not be set free when one takes a lonely child into the circle of parental love. The heiress to one of the great fortunes in the country married after her youth was past, but she and her husband did not wish to miss parenthood, so they adopted children. A beloved novelist lost her own little children and promptly adopted motherless ones. Instead of being embittered by grief she transmuted it into a wealth of blessing that cannot stop with what she did for the adopted children.

Pray for the child you want, and be sure you will find him. He may not come to you as you plan, but it will be in a better way. God answers prayers. The answers do not always come along the little precise lines

that we lay down for them, but if we will let them they come as greater blessings.

Do you remember the old story of Abram, who was called by God to come out of Ur of the Chaldees? He did not know where he was going; he only knew that God had called him. Abram and Sarah may have liked their home in Ur. Their kinsfolk were close at hand. They may have been nicely settled and have had about them the things they loved. But they were called to go, and they went—to a higher destiny than they had ever dared to pray for. Suppose they had refused to go. Suppose they had said, "No, let God give us a home here in Ur, as we have prayed to Him to do." In that case you would never have heard of them. They would have died there as unknown pagan shepherds, and God would have called some one else to bear the light that was to go down through the ages until it came to our day. Probably all of us have known God's answers to our prayers to come in a way that startled and dismayed us. "Rise and leave this safe, soft place and go out into a place that I will show thee." Sometimes we refuse to take the answer. We cower back in the familiar place and wail, "Oh, Lord, that isn't what I prayed you to give me." But if we have the courage to take God's answer we always find something better than we have prayed for.

Pray for the child you desire. It may be God's plan to give him to you through the gate of birth. But there are other ways. It is imaginable that in future years, perhaps after aeons have passed, the generation of a new life will be different. When mankind has spiritualized the body so that one may take advantage of the laws of the spiritual plane, it may become possible to call the child we desire into being without the interven-

tion of physical birth. We can only let our imagination wonder about such a possibility. In practical life we must deal with the laws as we know them today. We know the law of physical birth, and usually when we pray for a child that is what we have in mind. But even today those who will may know a higher law than that. Even in this mechanized world spirit is still greater than body. Spirit is the ruler. Spirit sets the pattern. Spirit must prevail if the race is not to go down in disaster. Men and women do become parents though they have not known the physical experience of generating a child.

Do not be afraid to answer God's call. He has not denied you. If you think momentarily that He has, look about you. Listen for His voice. He may be saying to you: "Take My way instead of your own. I can see to the end of the path, as you cannot, and My way is better." Thus the prayed-for child, the child born of the spirit, may be set in the way of his high destiny.

Be Still

By Ann Buell Stark

Be still and know that I am God.
My life is in each living thing;
My voice is in the rushing wind
And in the song the wild birds sing.

My strength is in the quiet hills:
Lift up your eyes and from their peace
Learn faith. So long as Earth shall last
My loving care will never cease.

White as Cotton

A TRUE STORY

BY BERTIE ROBERTS CHAMBERS

Part One

I WAS NOT born in the land of cotton. So it is easy for me to remember the first cotton fields I ever saw. I was about nine years old then. The hundreds and hundreds of acres that looked like a big green world with only a glint of pink and white here and there awed me greatly. But learning to pick cotton was fun. Then too it saved me from wielding the long cedar-churn dasher.

In the cotton patch there was keen competition and money to be made also. Every one in our neighborhood who could walk picked cotton. Being a girl and a member of one of the best families was no barrier in those days.

After a year or two I learned quite a bit about "snatching" this silky fleece, and I kept pace neck and neck with my two older brothers. They had not learned in their youth, so could never get the technique that Charlie had. Charlie was just four years older than I was, and it was his job to look after me while in the field. Although he was our champion picker, this fact did not turn his head. He picked four rows at a time while the rest of us picked only two. And even then he had more time than we did to watch birds and rabbits, snakes and lizards. With him picking cotton was an art, not merely a business.

Fred, Luke, and I worked hard to gather a hundred to a hundred and fifty pounds a day when the cotton was fair, but Charlie "snatched" two hundred with ease and glee and often made it three.

I can see his funny red head and grinning, freckled face peeping around the corner of the high slats of the wagon bed as he received twice as much pay as any of us slower ones. For Father paid us children at the same rate he did his other pickers. Two bales per week and Saturday afternoon off was no trick for us four when the cotton was good and the weather fair. Quite frequently we made it three.

My mother always found out one way or another how much we picked. One night at supper she asked, "How much today, Charlie, my boy?"

"Not much," he drawled with mischievous eyes.

"Not much, no, not much," Luke answered sort of sarcastic like. "Just as much as both of us two big hunks together"—indicating Fred with his fork.

"How did you do it, Son?" My mother's gentle voice inquired.

"Not working." Fred, the oldest brother, spoke up impulsively while Charlie sat and grinned without saying a word. "I work while he pulls the tail feathers out of the wild geese."

My father ended the discussion with "Shucks, shucks, boys, our talents don't all lie in the same direction."

That night Charlie was drying the dishes while the rest of us took our ease on the porch. I happened to catch an interesting word, so I crept a little closer to the kitchen in order to hear: "If I had been just a mite taller, Mom, I really could have grabbed him by the foot. They're flying mighty low these cloudy evenings."

"Geese or ducks this time?" Mother's voice evinced both trust and interest.

"Oh, wild turkey, I'm sure," he replied.

"Winter's coming fast now." I heard Mother's voice speaking softly. "Picking days are nearly over; then you can go to school, Sonny."

"Yes, I want to go to school. But I wish they'd teach us something about cotton," he said wistfully.

"Cotton?" Mom gasped.

"Uh-huh, cotton. Where does it come from so clean and white? Mom, you know I just love to touch cotton. It does me good inside. It's funny, but it inspires and comforts me too. Anyhow I would like my life to be as white as cotton. Guess I was just made for a cotton patch. Wish I knew what makes it grow and where it comes from." His voice trailed along, getting softer as if he were doing more thinking than talking.

I peeped slyly in at the porch window. Charlie's blue eyes had a faraway look that I could never forget. Mother held the dishrag in mid-air with a strange puzzled expression. Then vigorously stirring the suds in the pan she said simply, "Cotton comes from cotton seed, Sonny Boy."

"Yes, that's what Dad says, but I've cut a hundred seeds open, and Bess and I have looked our eyes out, but we can't find out a thing. I don't see any use in going to school unless you can learn what you want to know. I want to know every single thing there is to know about cotton."

"All right, Sonny, I'll tell you what we'll do. You save your money, and when you have learned all you can out here and in the high school in town, you can go to college and find out all about cotton." Mother's voice tried to sound encouraging.

A good many years went by, some of them better than others, but always they were sprinkled with the fun and the work of big cotton fields. Several times each fall we reached up tiptoe, fancying, as children will, that sooner or later we should catch a wild goose or turkey or duck by the foot! Although we never did, still hope never died. Anyway it didn't take wild flying things to make cotton interesting to us. We liked to pick it and we liked the money too. Besides we were forever counting up the new uses for cotton. We thought that would bring the price up.

College days were over for us all. Fred and Luke had chosen the city life. But Charlie, who must have tormented and vexed his professors with unheard of questions about cotton, was growing and improving on it himself.

Several years later Charlie came by to see my husband Jim Coston and me on his way to Washington to see about some bill to help cotton growers. That fall had been exceptionally dry in our part of the state, and Jim asked Charlie if it had rained in South Texas, forgetting all about the newspaper accounts that we had so casually read.

"Oh, yes," the even deliberate voice of Charlie declared. "I've never seen anything so marvelous, so beautiful! Just a tiny, twisting sort of funnel-shaped cloud to begin with. But how it grew! It came so rapidly there was no time to think or to make any kind of preparation for its descent. Presently the electrical display began. I tell you it was the most rare, stupendous sight I had ever witnessed. I had thought I knew something about lightning, at least the names of the different kinds, but their blendings and pranks on this day were beyond description in their wild antics."

Both of us edged our chairs up closer without ever being conscious of what we were doing. There was no excitement or loudness in Charlie's voice, but the way he told about that storm lifted us clear out of our home and into the midst of the storm itself!

"We didn't eat supper, we didn't milk the cows, we just stood charmed, fascinated, speechless," he continued calmly but more than convincingly. "At moments the whole globe seemed to be on fire. Then we would be inclosed in darkness thick enough to bite, for a second or two. Then on the heavens a new pattern would be flung, the bold, fantastic strokes of liquid fire, the drawings of a master hand emblazoned on the sky." Charlie paused again, his face all lighted up, as peaceful as though he had seen an angel.

Jim and I sat there motionless, too engrossed and too entertained to speak. He stimulated our imagination to the point where we too could see the magic picture, the picture that he loved! Pausing as if to catch his breath, he continued even more softly: "The air was sweet with the perfume of cleanliness, and the music from the wind and thunder were like a great orchestra in which the softer instruments were overshadowed by the bass viol and the drum. I tell you it was sublime!"

"Were the children afraid?" Jim ventured to ask.

"Oh, no," Charlie replied. "We all were spellbound, dazed; in a trance, so to speak; afraid only that the Mighty Painter might withdraw His splendor and beauty, and trembling lest the kaleidoscopic effect might cease. Never, never on earth have I beheld such grandeur! The rain fell in every direction as though determined to drown even the thoughts of man.

"And the cotton fields"—Charlie spoke as though

they were part of the cloud—"were swept as clean as the street out there"—pointing to our pavement. "Not a vestige of debris anywhere to be seen. It was as if the roots, stalks, cotton and all, had been used in the painting of this magnificent picture. I have read in the Scriptures that

'The heavens declare the glory of God;
And the firmament showeth his handiwork'

and while looking at the glorious maneuvers there in the sky I said to myself, This is it."

"Well, I'll declare." I heard Jim's big bass voice sounding strangely excited.

We all rose as though the last note of an interesting opera had been sounded and passed silently into the dining room, still swayed by the influence of the storm —under its spell, I should say.

The dinner that followed was the occasion for renewing childhood memories. We recalled how we had tried to catch wild ducks on the wing. We laughed about our childish pranks and the watermelons we used to burst open with our fists in the cotton patch. Jim was a party to all this foolishness too, for he was one of those city chaps who had used to come out and make his school money helping us pick cotton. That is where he had found me.

Our dinner was over, including a late watermelon for dessert, and Charlie's train had pulled out. I stood there waving good-by when with a sickening heart I grabbed Jim by the coattail and exclaimed excitedly, "Jim, Jim, that was Charlie's cotton!" Then changing my tempo I said slowly, "It's gone—all gone," my voice tearfully tapering off into a deep meditation so that Jim had to push me into the car for the ride home.

(Concluded in November UNITY)

Christ Recognition

WHEN MAN RECOGNIZES THE CHRIST IN HIMSELF, HE IS ABLE TO DO THE "GREATER" WORKS OF WHICH JESUS SPOKE. HE IS THEN ENDOWED WITH WISDOM AS TO HOW TO USE THIS GOD-GIVEN POWER.

BY BERTHA M. RUSSELL

SOMETIMES the greatest illumination comes through the most unexpected channels. Shakespeare said there were "books in the running brooks, sermons in stones, and good in everything."

Of course it is the state of the observer's consciousness that enables him to recognize the good in everything. It is in order that others may attain this state of consciousness or Christ recognition that so much effort is put forth by those who desire to spread the message of Truth among men. Truth enables men to see themselves as they are, and it enables them to see the world about them as it is. It removes the murky shadows of error that have gathered through the ages and corrects the race beliefs, thus revealing the sermons in stone, the good in everything.

This state of Christ recognition is healing. A year or so ago the newspapers carried a story of one who, during an electrical storm when lightning struck near by, had been healed of a long-standing inharmony. The writer had a similar healing of fear of storms two years ago when the words of the 23d Psalm "I will fear no evil; for thou art with me" sang themselves into her consciousness creating a conviction of living

Truth. These words had been repeated over and over during childhood and after, but never before had they really lived for her.

Self-preservation has long been regarded as the most outstanding instinct of man. Anything that pertains to it may be regarded as a healing force. The healing of the mind, by giving it peace and assurance of happiness and supply for one's self and dear ones, does as much to promote health as does the removal of belief in colds, fevers, and other bodily inharmonies.

Man has long been prone to think of himself as a being subject to body ailments, as a victim of plagues, diseases, flood and famine, the venom of serpents, the ferocity of beasts. As he learns the Truth of Being, all these barnacles of sense belief fall from his consciousness and he realizes that he possesses dominion over all that he had formerly believed to have dominion over him. He becomes aware of the power within that enables him to know that he is greater than any outer force. The dawning of the Christ consciousness is felt within him. He learns that the venom of serpentlike thoughts is more deadly than that of the serpent of the fields. With this illumination he learns how to control it, for he knows that he has God-given dominion. He learns how to be free from fear of the ferocity of the animal world and from fear of his own thinking, for he knows how to control both by speaking in faith and confidence the word of Truth. As he commands these fears to be still, they are forced to obey, for now the Spirit is in command of the sense man.

This realization of the Christ nature in man enables him to dispel all fear because of the presence of love. "Perfect love casteth out fear." A careful study of the healings of Jesus Christ illustrates this truth. In every

case the patient gave up fear as he recognized the Christ in Jesus. Jesus was conscious of this, and for that reason He did not even take time to speak at length to those He healed. Of the eighteen recorded healings, including three resurrections from the dead, the actual words spoken to those healed, were approximately one hundred and seventy. Note the brief but positive words to the leper: "I will; be thou made clean." To the nobleman He said: "Go thy way; thy son liveth." Note especially His call to life, as given to the son of the widow of Nain: "Young man, I say unto thee, Arise." The words to the daughter of Jairus were "Maiden, arise"; to Lazarus, "Lazarus, come forth."

These positive commands were not given doubtingly. Jesus did not debate: "I'll see if I can do this." He knew that of Himself He could not heal, but He knew that the Spirit, the Christ Spirit within Him, could. He recognized the Christ Spirit within those He healed as well as within Himself. He had no fear of failure, because He was conscious of the Christ dominion He had had since before the world began. What an unexpected manifestation this was to those who were looking for the Messiah to come as a king of the material world! What a revelation it was to those who found the Christ called forth within themselves!

Some one may say, "But you are emphasizing the fact that Christ healed without speaking much, yet you teach that we should make affirmations and denials."

Certainly! Somewhere in the process of the development of the man Jesus He had recognized the Christ nature in Himself. He knew that He was filled with power that did not begin with His birth at Bethlehem.

We are now striving to come into the recognition of the Christ in us just as Jesus came to recognize His Christ nature. To do this we must remove all belief in sin, sickness, and lack of life, love, and supply. We, like Jesus, once knew our Christ nature, but we have forgotten it so completely as to believe in its opposite rather than in it. We must train our thinking processes by denying the false beliefs and affirming the Truth. This may be aptly illustrated by the following supposition: By chance you have been living all your life under a certain name. When forty or fifty years of age you learn that you have been kept in ignorance of your real name, which you must now adopt and claim in order to inherit the family estate. Won't you now be required to give your conscious mind some good drilling in the matter of recognizing your new name? In the silence of your thoughts you will repeat your new name over and over again. You will be constantly on the watch to see that you do not respond to the call of the old name. Is this not the same process as that of using affirmations and denials?

"How long does it take to recognize one's Christ nature?" is the first question that will be asked. That all depends on you. The poet who saw a wildflower giving its heart to the bee saw in an instant the abandonment with which the flower lived, happy to give itself to that which the Father planned for it. Another might gaze on the same scene for hours, years even, and never see the beauty or heed the sermon. Man's receptivity depends on himself. Jesus said to the centurion who asked Him to heal his servant, "As thou hast believed, *so* be it done unto thee." The servant was healed at that very hour because his master recognized the Christ and was receptive to His power. To some then Christ recogni-

tion comes in the twinkling of an eye, while it takes a long time for it to come to others. To Mary on the morning of Jesus' resurrection it came as He spoke her name. To Thomas, on the other hand, it came when Jesus commanded him to touch His hand and to thrust his hand into His side. Thomas had followed Jesus about three years, yet had to have this proof. To Peter it came after almost three years of fellowship with Jesus, when Jesus asked, "Who say ye that I am?" It has come to some as they gazed at the stars. It has come to some as they beheld an orchard in bloom. It has come to some as they looked at the sea. It has come to some without any outer channel of suggestion.

A friend of the writer was suffering from a physical inharmony that threatened to become malignant, when all at once the thought came to her "If God can't heal me, what can this do?" Her word "this" referred to the material means she was using. Instantly she applied some cleansing substance, threw away the drugs, and from that day had no trouble. Her healing was instantaneous because she recognized the Christ power.

The instinct of self-preservation is God given. It is a vestige of Christ power that has been all but forgotten. It has been misnamed, for the higher self of man cannot be destroyed. It has been misapplied, because the Christ method of insuring safety is an inner method, while man has tried to substitute an outer way of preserving the body. The power to see good in everything then does away with the efforts we would put forth by instinct, but it will insure preservation because there is nothing to fear without or within.

When man first awakens to his new-found nature, he will not ask, "What am I?" or "Who am I?" He will know. His answer will come to him with the con-

viction with which it came to Moses when God spoke from the burning bush: "I AM THAT I AM." He will speak from the Christ consciousness to his conscious mind and declare, even as Jesus declared, "Before Abraham was born, I am."

When man recognizes the Christ in himself, he is able to do the "greater" works of which Jesus spoke. He can speak with authority of the Spirit of Christ. He is then endowed with wisdom as to how to use this God-given power. He is impartial. Human prejudices and likes and dislikes are dispelled, and he is ready to give the free gift of God to all who will accept it as healing, peace, supply, or any other desired good. "He that will, let him take the water of life freely." Whatever the outer channel may be, if it introduces a person to his indwelling Christ it is blessed. It is worth noting, heeding, obeying. The blind man who asked Jesus for healing was told to "Go, wash in the pool of Siloam," and he went, and then came, seeing. Doubtless he needed the stimulus of this outer act to convince him that Jesus had power to heal, but nothing could make him doubt after he had been healed. The man at the Pool of Bethesda, on the other hand, had faith in the healing power of the water at certain periods, yet could never get into the pool at the right time. When he saw Jesus, he did not need the waters of Bethesda for healing. He instantly recognized the power in Jesus.

For this cause is man sent into the world: to manifest the Christ. As he recognizes Him, the manifestation will not be difficult, for once he feels His presence, he will know that He is everywhere present. He will be quick to find "books in the running brooks, sermons in stones," and good in all God's creation.

"Five Loaves and Two Small Fishes"

A TRUE STORY

BY A. J. PEEL

HUMPHREY COLTON just had to have a new car, there was no argument about it. It was a vital necessity. He needed it in business, he needed it to get around in, he needed it—well, why strain to find other reasons? The trouble was that Humphrey did not have the cash; no, not even enough for the down payment that the car agency required in addition to the trade-in allowance on his old car. Humphrey fretted and worried and reviewed all his possible realizable assets; figured how long it would take him to save enough out of his salary to accumulate the necessary down payment; tried to think up ways of making extra quick money. But whichever way he looked he saw only a trickle of supply nowhere equal to the immediate demand. His salary check even upbraided him:

"Now listen, have a heart! By the time I have paid your rent, fed you, paid for gas and oil for the old bus, paid your laundry bill and a few other little monotonously recurring needs, you couldn't buy a toasted sandwich with what is left! I am just a sorry joke when it comes to handling something big. If you try to stretch me another dollar, it will only mean reducing my coverage on something I am already taking care of."

Humphrey threw down his pencil, and squeezed between his fingers the slip of paper on which he had been making calculations based on his salary income. Nothing doing there!

How about working his avocational opportunities? He did some writing on the side; perhaps this might offer a solution? But it did not take him long to figure out the possibilties along this line. His articles sold for twenty-five to forty dollars at most, these days, and as for fiction—well, the least said about this the better. He had a wonderful collection of editors' rejection slips to prove he had done a lot of writing!

Well, why not borrow? He squirmed at the very thought; but after all people did borrow to pay for cars. But what about collateral? He owned no real estate. He couldn't offer the new car, because if he bought it, it would belong to the finance company for twelve months.

In whichever direction he looked he was met with an insuperable barrier. He sat for a long time thinking, and gradually it dawned on him that he had been looking in the wrong direction for the solution of his problem. He had recently become interested in the metaphysical aspect of life, Spiritual causation, the power of thought to change circumstances. This led him to study the methods employed by Jesus and the literature published by Unity. Recalling some of the things he had read and studied recently, his thought was directed to the episode of the feeding of five thousand people with a supply that began with two small fishes and five barley loaves. This miracle he had been familiar with ever since he was a child, but it came to him now with new significance. Here was a parallel case, a demand to be met with a ludicrously inadequate supply.

The disciples saw only limited material substance, and to their human sense the Master was indulging in a spasm of transcendentalism when he suggested that they feed the multitude with what was barely enough

for a single meal for a few hungry persons. After all if Jesus knew the secret of feeding the hungry crowd, why bother with a boy's lunch? Humphrey pondered this for some time. There must have been some good reason why Jesus insisted on using food that was visibly available, even though so pitifully inadequate. Why was this?

Humphrey already had learned that Biblical incidents and history are subject to metaphysical or spiritual interpretations, that behind what may be material and physical conditions are spiritual laws. Especially is this true of the life and actions of Jesus, whose only mission was to reveal the truth about God and man. If Jesus used the boy's lunch as a starting place to satisfy the need of five thousand people, it was with a definite purpose. He meant to show us that in making any demonstration of supply we should start with what we already possess in the way of means and opportunity without regard to its seeming incapacity even to begin to meet the urgent need.

Humphrey had a salary—barely sufficient to meet his current needs. He had a talent for writing a certain type of saleable material. These were his "loaves and fishes." Having arrived at this point he felt he was on safe ground; it checked with the parallel in the Gospel story. What happened next? The writer of the story of the feeding of the five thousand, says that Jesus took the boy's lunch and blessed it; meaning what? To bless something is to endow it with good will, to see it in the light of positive good, to claim for it all the good that we wish to see resulting from the use of it. Not only did Jesus bless the loaves and fishes, He gave thanks for them. Why? To give thanks for something we do not have and something needed urgently and

immediately would be unreasonable and, in this case, a cruel farce. These people were hungry, and to their sense what Jesus did was to say grace before there was anything on the table.

Humphrey was now thoroughly interested. He was beginning to discover for himself that studying the law of Truth as practiced by Jesus was a most fascinating and elevating occupation. In giving thanks for the boy's loaves and fishes Jesus evidently had in mind that this was evidence that a beneficent providence—divine love —supplies what is necessary to sustain human life. These were samples: the seas are full of fish, the earth is full of grain, enough to feed a world of men. In other words, from the supply sufficient for one boy, Jesus looked beyond into the law of unlimited supply instantly available when needed. And He gave thanks for this abundant supply. Humphrey noted further that the Master lifted up His eyes to heaven; He looked away from the sample because this was not the limit of the supply with which to feed the multitude.

Suddenly Humphrey's eyes brightened; he felt a strange thrill go through him. "Bless you, little salary check," he said; "not because you are so small but because you are evidence that there is a bank of Infinity. You don't need to tell me how limited you are; I know it! But I am not dependent on you; I am dependent on the divine idea you represent. You diminutive little scrap of paper, mere voucher for the payment of a small sum of two figures, you are not the measure of the availability of true substance—Spirit! No, you represent simply an idea, the idea of subsistence, just like the boy's loaves and fishes." Then he began to think about the market for his literary work; he realized that he had been looking so closely at lists of publications that

might possibly buy his material that he had lost sight of the fact that what mind creates, mind finds a place for; for in the realm of spiritual activity there is no unproductive or wasted energy.

Humphrey was now thoroughly convinced that in this story was the germ of Truth that would enable him to demonstrate not only a car but whatever else was necessary to enable him to develop and give fullest expression to his ideas. He already had arrived at the conviction that it was not a divine law that a writer should do his best work when he is half starving in a garret, or that a man who is calling regularly on clients (as he was in his business) should ride in a battered old car that he had to leave parked round the corner for fear his client should see it. After all if a man is going to trust God to provide for his needs, it is not very complimentary to God if he goes round looking like a fellow who has a hard struggle to make ends meet! Jesus did not do that, and He backed up His faith and teaching by being a generous host when faced with a situation such as He found when a multitude of people came into the wilderness to listen to Him teach. He wore clothes so good that after His crucifixion the soldiers to whom they fell thought it worth while to cast lots for them.

Yes, but how does one utilize this spiritual force, power, or idea so that it may expand and cover generously the immediate need? Here again the Gospel account of the feeding of the five thousand gave him a clue. Before the five loaves and two fishes were any more than just that Jesus began to distribute them; and with the distribution the loaves and fishes "repeated" themselves over and over again until every one was satisfied. Humphrey smiled. It sounded like something out of

Hans Andersen or the Arabian Nights. Literally of course it could not be the magician's trick it seemed to be.

Jesus always worked according to law. He was not a necromancer. Where then was the significance in the distribution? "Let us get back to motives," thought Humphrey. Jesus was not doing this to show off or impress the people. He was actuated by the spirit of love, consideration, generosity, fairness—that was it! The Master was circulating not loaves and fishes but thoughts, ideas—spiritual substance. And as long as He kept this in the realm of mind, food materialized, because the occasion required that these qualities of mind manifest themselves as subsistence.

"Now we are getting somewhere!" thought Humphrey, who by now had lost all sense of time. His mind, spiritually quickened, was restoring him mentally and physically, his sense of weariness had vanished, and his immediate problem had receded and seemed very unimportant in the light of what he was learning. In the realm of mind, that is, the realm of Spirit—for Humphrey did not make the mistake of thinking that a mere human thinking process was the answer—demand can never exceed supply and supply can never fall short of demand. This law in the realm of Spirit is perfectly balanced. Even in the story of the feeding of the five thousand, where there remained a surplus of food after the multitude had eaten, the surplus was used to meet a need: to feed the poor. But if this was true, why so much evidence of lack of material supply to meet material demands? Humphrey had the answer to this. It is because we fail to look away from the material symbol into the realm of the infinite. If Jesus had seen nothing but five loaves and two fishes, the multitude would

have gone home hungry. But He, "looking up to heaven"—inexhaustible source of all good, realm of spiritual ideas—"blessed . . . And they all ate and were filled."

Humphrey looked at his small salary check; then at some finished manuscripts that he intended sending out. Then he looked out and into his own spiritual consciousness of God. His debts and obligations were far beyond the capacity of his salary check or what he could count on from the sale of his literary work, but he could begin to circulate spiritualized thoughts, thoughts of abundance, thoughts of love. But this of course must be followed up by using what is at hand in order to express these thoughts concretely. Even the Master's clear spiritual consciousness of unlimited supply did not begin to manifest itself before He started to distribute what was immediately available as physical, visible substance.

Humphrey made a list of the people to whom he owed money; then he sent them each a thought of love, gratitude for the service or thing they had enabled him to obtain. Then against each name he set a small sum of money that he would pay on the morrow. Before he had got very far down the line there was nothing left of his salary check, though he hadn't run out of thoughts of love. Humphrey then went over his unsold manuscripts and blessed each one. He would send them out again, not with thoughts of fear but with confidence that, if worthy, they would find their right place. He had forgotten all about the new car that he "must" have. He had something more important to think about.

Two weeks later the firm of which he was a member obtained some new business that was so sound and sus-

tained that he and his partners were able to increase their salary drawings. As a result of his daily and constructive metaphysical work he received new ideas for use in his articles and stories, and these he wrote up and sent out. Checks began to come in from this activity. In a few weeks he had a car: not a new one but a good one. He did not have to waste a lot of time looking at cars and worrying about which one he should buy; and the terms were so liberal that he was able to finance the car without sacrificing other obligations. There were many days when he could see only "five loaves, and two small fishes," but he was able to look "up to heaven" and realize in some degree his oneness with infinite good. Humphrey also found that his sense of relative values was changing; some things that he had thought essential were now unimportant. But he was growing wealthier in spiritual ideas, and his life was becoming more abundant, happier, more useful, and more blessed.

HEALING THOUGHT

The Spirit that quickened Jesus quickens me, and I am healed.

PROSPERITY THOUGHT

The Spirit that multiplied the loaves and fishes for Jesus increases my substance, and I manifest prosperity.

(Use from September 20 to October 19)

The Life of Contentment

FOR I HAVE LEARNED, IN WHATSOEVER STATE I AM, THEREIN TO BE CONTENT.

The Law of Concentration

BY NORMA KNIGHT JONES

HAVE THIS MIND IN YOU, WHICH WAS ALSO IN CHRIST JESUS.

"BRETHERN, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The law of concentration is single-mindedness. It is one of the most practical elements of the life of contentment. The one who sets his mind upon the one power and presence is the one who lives in peace. Paul expounds this law in his famous words "but one thing *I do.*" Our goal in Truth is to have in us the mind that was in Christ Jesus, and we have seen again and again that any deviation from this goal brings disaster. In the above quotation Paul shows the way to that glorious goal: concentrate upon it; forget the things that have happened; press forward toward the prize. Let us take up these points one by one and appraise their practical value in the art of contentment.

"But one thing *I do.*" Some time ago, driving in one of the beautiful suburbs near Pasadena, our party stopped at the charming home of a friend. The hostess took us down the driveway to show us an unusual phenomenon. There through the solid pavement a small acorn had pushed itself, splitting the concrete, and it

was actually growing, green and active. The family had watched its progress. There, regardless of man's superimposed restriction, was expressed such determination of life that we humans stood amazed before the intense resolution of that little acorn. The sole and only purpose of that acorn was to grow into a tree, and the strength of its purpose was such that even the adamant of the concrete could not deter it from being the thing it was meant to be. A great tree was in that acorn, and the impulse of the life within it was imperative. It was bursting through the pavement, even splitting it in two directions, because it had but the single mind to grow, and nothing else mattered.

The metaphysical significance of what had happened was inescapable. When man's whole being is merged in one definite purpose, the urgency to growth is such that obstacles or impediments cannot stop him. They can neither bind nor hinder. Like the acorn man bursts through every humanly imposed restriction and comes into the glory of his fulfillment.

Implanted in each of us from the beginning is the God ideal, the mind of Christ. It is whole and complete at every moment of its being. When we concentrate upon the expression of that divinity within us, nothing can stop us, nothing prevent us, from being the man we are meant to be. The acorn grew because it had but one purpose; man develops into the Christ man according to the degree of his intentness upon one purpose. Everything is "possible with God"; but we must remember to stress the two words "with God," for in our allegiance to those words lies our ability to overcome.

Man's proclivity to see double is his worst handicap. It has caused him more discontent than any other mental

activity. Duality of mind is the cause of the dull world so many see. They believe in both good and evil, and so the world reflects that indefinite state and becomes a dull gray. Under the law the positive creates good, and the negative evil; believing in both good and evil neutralizes both and leaves the thinker in confusion, where nothing is. This is exactly the nature of many prayers about which we wonder why they are not answered. With our lips we say there is infinite abundance for us; and then from some unswept corner of the mind the whisper comes "I wonder if I shall have enough to pay the bills this month." With our lips we affirm; with our mind we deny. Instead of the single mind gloriously assured of inexhaustible divine supply and its instant availability we allow our dual-mindedness to establish neutrality of result.

"In all thy ways acknowledge him" means just what it says. At every point of perception there must be singleness of purpose. If we are going to allow ourselves to be disturbed by doubt of supply, if we are going to allow ourselves to be deterred by fear, there is no contentment for us. Knowing but one power and presence in the world and expressing it is to know the mind that was in Christ Jesus. When we bear witness to the Truth and none other, like the acorn, nothing can hold us back from success.

Paul gives another important message in that same paragraph, pointing out a way to establish the single mind: "forgetting the things which are behind." How many of us are today disturbed by bygone events. Memory can sometimes be a fatal enemy to ongoing. A person's memory has been called his history. The recalling of what has been retained in memory is a subconscious process. The subconscious mind holds all

that we have felt and done and heard. Very often when we wish to press forward to our goal, a little imp from the subconscious pops up and says: "Don't you remember you failed before? Don't you remember that others have tried and been defeated?" Memory is the handmaiden of precedent. It holds that the thing that has been done is the only thing that can be done. Principle transcends precedent. Principle is. Nothing can stop its action when it is called out. Forget the things that are behind, the disturbances of yesterday, the unhappiness of last week. This is now. The single mind looks at one thing at a time; it accomplishes one thing at a time. When we concentrate on being the expression of God now, when we seek the mind that was in Christ Jesus now, now is our time of contentment. Be happy in the eternal present.

"Forgetting the things which are behind" also has to do with the art of forgiveness. We cannot know contentment if we harbor a grudge, if we remember a fancied hurt. To forgive is divine, the saying goes, and forgetting is what makes it divine. God does not withhold His good from us today because we disdained it yesterday. His good is always everywhere equally present; it is available today just as if yesterday had not been. Forgive all, even yourself, and proceed from there. Forget the defeats. Start fresh now. The mind that was in Christ Jesus is waiting now for your coming. The old idea that opportunity knocks but once is obsolete; every moment is filled full of the presence of God and of good. That is opportunity. Concentrate upon the truth of your being: you are a child of God. Have for your one purpose, the one determination of your life, the expression of your sonship.

Paul's third point is equally important: "I press on

toward the goal unto the prize of the high calling of God in Christ Jesus." Contentment is not a going back, it is a pressing forward. No one is content who feels that he is losing ground, slipping back. Contentment is fulfillment. With God we are continually enhanced. The nature of divinity is to be itself, perfect and absolute. It cannot be less or more. But we can expand our consciousness of good to take in more than we now have and so come into fulfillment. As we concentrate upon the fullness of the Christ mind in us we bring forth more and more of that fullness. By expanding and increasing our assurance of our unity with God and good we enhance our life, make it richer, happier, more beautiful. In the mind of Christ we do press forward.

Paul had a goal, which was to possess the same mind that was in Christ Jesus, and he bent every effort toward that goal. Not for a little while today and a little while tomorrow but continuously and exclusively he put forth energy to achieve the prize. We know that the mind that scatters its energies, its forces, will not achieve the greatest goal. The single-minded man is the man who wins the prize. He is neither disturbed by events nor distracted by their appearance. He keeps his mind upon his vision.

The work of the imagination is to feed the will; feed it with vision. The imagination forms the image of the thing desired and presents it to the will, urging the will forward by the very potency of the vision. Could any vision be more potent than that of a happy life, a contented life? Somehow in the very midst of unhappiness man still believes in himself. Somehow he still visualizes the man of peace. That is the real of him, the truth of his being. That is the image of God.

That is our goal despite the fact that many of us

drift along day by day, milling about in the valley of indecision. Belief in lack, evil, and illness blurs the high vision of Truth. Therefore let us keep our mind single.

To learn concentration is to add to our mental equipment in any line. It literally means the act of drawing together to a common center, the act of intensifying. When we concentrate upon a thought, we actually intensify that thought. We draw all our forces to a single focus. It is conservation, because it allows no waste. Jesus was a master of concentration. Some one has said that the greatest miracle of Jesus was His sinlessness, that even His instinctive reactions were good. The instincts hold powerful energy, and in His case all that energy was focused in one direction. Not only His conscious thoughts and words were single-pointed but His involuntary reactions were similarly directed. That was the reason for His tremendous driving force. That was the well from which He drew His "living water." Every force of His being pressed forward to the one goal. He was concentrated life.

"But one thing *I do.*" This means that we must concentrate upon the one thing, the mind that was in Christ Jesus, with our conscious thoughts and actions, and we must make it so powerful a thing that it floods the subconscious mind that holds the past and the race thought. It means that we can have no other thought but one thought, no other mind but one mind. It means living in an awakened conviction of our oneness with good and nothing else. This is Paul's precise pattern for the contented life.

With the mind filled with a single purpose, the eye single, it does not matter in what circumstances we find ourselves. God is everywhere equally present; where

we are there too is our Christ mind. It is within and not without. We are the substance of all our dreams, we have the goal already within; it remains for us only to recognize it and appropriate it. All the good we may ever need, all the peace we may ever desire, is deep within us now. We do not have to go calling along the highways and byways for happiness; it is the living, throbbing, breathing life within us now. To go to the Father's house is just to go home. Even the great Biblical word "salvation," defined from its root, means "a safe return." All our unhappiness and our struggles flow from the fact that we have separated ourselves from the one Mind. We have been interested in two homes, living in the house of the world and only faintly glimpsing the Father's house. Paul speaks of this situation in the words "I count not myself yet to have laid hold." It could not have been more aptly phrased. If we are not now enjoying contentment, it is because we have not yet laid hold. That is our first step toward the goal, to take hold, to know that this mind of Christ is ours, our individual possession, and that nothing can stop our taking hold but our own mind.

It is said that possession is nine tenths of the law, but we can not possess a thing of which we are not aware. We have many blessings that continually escape us because we do not perceive them, we have not been conscious of them. This mind that was in Christ Jesus is ours, it is in us, but until we recognize it its possession evades us. We possess it in the degree that we have realized it. Concentrate upon your blessings and they intensify; lay hold of them and you possess them.

In concentration there is also another imperative. It is the practice of nonresistance, an essential factor in attaining the contented life. When the mind is full of

one purpose, when the energy is poured into one mold, there is no attention wasted upon nonessentials. Life flows on, and we no longer rush out to slay every dragon—in fact the so-called dragons cease to matter. Knowing the fullness of good within, we are no longer even tempted to fight for our rights. Our right is ours now. No one can withhold your own from you; so why resist any circumstance?

Much of the world today is committed to the modern idea that the end justifies the means; the means does not matter if the end seems good. In the actual analysis the means is all that matters. If we go the Christ way the end is automatic. Truth proves itself. The way of Divine Mind is the way of good; we do not even have to look at the end. Having the mind in us that was in Christ Jesus is the goal itself; it is the prize.

James Harvey Robinson, in his book "The Mind in the Making," asserts what we all instinctively know already, that only a fraction of the ability of the mind is used by the ordinary man. We have only to look about us, look into ourselves, to observe how far short of complete adequacy we all are. Now that we have had a glimpse of the Truth we cannot rest; we must press on until we use all that we have: the mind of Christ.

All the potentialities of Divine Mind are ours now. The old motto on the monastery wall is all too true: "More is in you." Literally all we need for the life of complete happiness is within us. Doesn't it seem stupid that we are not laying hold of it? Paul is concise; he is to the point in his advice: "But one thing *I do.*" But unhappily we want to do so many things, we want to be so many people! And that is the why of our unhappiness. The little acorn set itself a job; it was to grow

into the tree that was in it; nothing swerved it; nothing distracted. If we would but realize that the single mind is the easy mind, the peaceful mind, surely then all the wailings and weepings of people would cease.

"But one thing *I do*": know the mind that was in Christ Jesus; and what is that but seeking the kingdom of heaven, where all things shall be added unto us: even contentment.

EDITOR'S NOTE—This is the third of four articles by Norma Knight Jones.

OUR PRAYERS ARE ANSWERED

By Bonnie Day

Our prayers are answered: each unspoken thought
And each desire implanted in the mind
Bears its own harvest, after its own kind;
Who dreams of beauty has already caught
The flash of angel wings. Who seeks to find
True wisdom shall assuredly be taught.
But thorns of fate have thorny thoughts behind;
For out of our own hearts our lives are wrought.

Be on thy guard, my soul, lest wind-blown seed
Into the fertile soil of thought should fall
And lodging place within the garden wall
Be given to bitter rue or noxious weed.
Unspoken prayers bear fruitage. Love thoughts call
Forth into being every loving deed.
Idle or earnest, still our prayers are all
Answered according to our inward creed.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 2, 1938

UNITY SUBJECT—*Oneness.*

INTERNATIONAL SUBJECT—*The One True God.*
—Exod. 20:2, 3; Isa. 45:22; Mark 12:28-34;
I Cor. 8:4-6.

2. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.

22. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?
29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:
30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.
31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.
32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:
33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-

offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

4. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one.

5. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;

6. Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

GOLDEN TEXT—*Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.*—Deut. 6:5.

SILENT PRAYER—*I hold fast to the thought of the life, wisdom, love, peace, and power of the one Spirit now animating me.*

Love is the faculty that endows man with power to form attachments and to hold fast to the object of his affection, refusing to exchange it for any other regardless of the comparative merits of the two. When he is commanded to love God with all his heart, soul, and might, he is enjoined to hold fast to the one high principle, the one Spirit that empowers him to achieve his full destiny.

First man must know something of what this high principle is. Jehovah appears to us first as power. This power brings our true thoughts (Children of Israel) out of sense consciousness (the land of Egypt). To remain out of sense consciousness permanently requires concentration on what is the highest that we know. It requires not only concentration. Devotion is necessary. To the devoted soul it is not a question of God first and other lesser gods afterwards, in order. God is all

and in all, and the half-gods do not even come into mind. "There was no strange *god* among you: therefore ye are my witnesses, saith Jehovah, and I am God."

The way to save oneself from the failures and frustrations of sense is to look to the principle of Spirit and be guided by nothing less in all one's decisions. The spiritual outlook is applicable to all the affairs of life ("all the ends of the earth"). To observe a prayer-and-meditation period is essential to an ordered life, but to lay aside all thought of God and all consciousness of Him at the end of the period and depend on the secular consciousness to guide one in the management of one's affairs until the next prayer period is to fail to love and worship the one God.

"The Lord . . . is one" in every department of life or thought. Whether our life is "an alms, a battle, a conquest, a medicine," or all these and more, the principle of oneness controls it. The more versatile one is the more indispensable becomes one's recognition of God, the animating principle.

To love one's neighbor as oneself is valuable practice in realizing oneness. Since there is but one God, our neighbor is animated by the same spiritual principle that indwells in us. The "I" in each of us is the individualization of the same "I AM THAT I AM" or universal consciousness of selfhood. To recognize oneself in one's neighbor is to know the oneness or unity of life, and not only to know it but to aid in bringing it into active manifestation.

In recognizing oneself in one's neighbor it is important to bear in mind one's spiritual origin and nature, and recognize nothing less than this in him. Seeing defects and infirmities that appear to be possessed in common holds one back from demonstrating over

them and at the same time keeps one's neighbor bound by the limitations that one imposes. When after His resurrection Jesus breathed on the disciples and said to them, "Receive ye the Holy Spirit" or divine Spirit, He said immediately: "Whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained." Oneness could not be more strongly declared than in these words.

If in our opinion our neighbor is guilty of a certain misdeed, we continue to associate him with it in our thought whether he is actually guilty or innocent. Our mistaken thought cannot make him actually guilty if he is innocent, but it makes us see him as guilty. Our conviction communicates itself to him without words, by the power of unspoken thought, so that he is weighed down and oppressed by our unfavorable opinion, regardless of its foundation in fact or fancy. "Thoughts are things" in a very real sense when one's influence over others is considered.

Our thoughts are helpful to our neighbor only when we see ourselves in him, for we do not habitually condemn ourselves.

The role played by conscience in the individual life cannot be overestimated. Therefore it is important to keep this phase of one's consciousness clear and untroubled. When man conforms to usages that have lost their meaning for him—though he has cast off all sense of responsibility for the views he once held about them —he clutters his inner life with useless rubbish. If however he is still subconsciously under their influence, his nonconformity may harm rather than benefit him. He must first be convinced that "no idol is *anything* in the world, and that there is no God but one" before he can safely eat what is offered to idols or dwell in

thought on false ideas that are commonly accepted as true. The practice is not profitable to him in either case.

QUESTIONS

1. Through what faculty is man able to obey the first commandment?
2. What is God's greatest work in bringing man into conscious sonship?
3. Interpret the statement "The Lord . . . is one."
4. What inner gain accrues to man when he loves his neighbor as himself?
5. Why is a clear conscience important to us?
6. Interpret "the eating of things sacrificed to idols."

Lesson 2, October 9, 1938

UNITY AND INTERNATIONAL SUBJECT—*Spiritual Worship.*—Exod. 20:4-6; 32:1-8; John 4:19-24.

4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6. And showing lovingkindness unto thousands of them that love me and keep my commandments.

1. And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

2. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron.

4. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These

are thy gods, O Israel, which brought thee up out of the land of Egypt.

5. And when Aaron saw *this,* he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7. And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves:

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

GOLDEN TEXT—*God is spirit: and they that worship him must worship in spirit and truth.*—John 4:24.

SILENT PRAYER—*I worship God when I express the wisdom, love, and good will of Spirit.*

Man has always had two ways of expressing the instinct of worship. There has been the gross material way and, for the few of better understanding, there has been the spiritual way. The two exist side by side

today, as always, but it is encouraging to note that the grossly material is growing less gross and less material, whereas the spiritual has taken on increasingly refined forms of expression as the thought of men has changed for the better.

In the beginning of the story of the Children of Israel we find Abraham restrained from offering his only son Isaac as a burnt offering to Jehovah. A material form of worship assumed that an angry God could be appeased by the offer of a slaughtered animal, and man's sins removed by the same method. Abraham did not sacrifice Isaac, but the ram caught in the thicket fell a victim to the same gross material belief.

Later we find one of the prophets describing Jehovah thus: "A God ready to pardon, gracious and merciful, slow to anger, and abundant in lovingkindness . . . Thou gavest also thy good Spirit to instruct them." This is spiritual worship compared with the sacrifice of animals to Jehovah.

Worship today generally recognizes God as the animating Spirit of man's better self. Not merely the spirit that man shows when he is on his good behavior before those of his fellows whom he wishes to impress favorably, but the Spirit that he expresses habitually when he aspires to reach the full stature of a son of God. He who expresses the love and good will, the wisdom and understanding of a son of God keeps the commandments in the spirit as well as the letter. He engraves on the sensitive plate of mind no image of what he thinks God may be. He knows that Spirit is unformed and limitless, and that it can be engraved by him on the minds of others only as they behold the expression that he gives it in his daily walk.

Spiritual worship sees not a jealous personal God

but an unvarying principle of life that causes man to reap always as he has sown. That evil is unreal and passing, whereas good is real and eternal, is proved by the fact that man's influence for evil extends only to the third or fourth generation immediately following him, whereas the good that he does leaves its impress on thousands of generations or forever.

Moses' going up into the mountain to receive the divine law represents the exalted state of mind necessary to the receiving of the inspiration of Spirit. Exaltation comes through daily silent meditation and prayer. To be effectual these must be followed up with conformable action, therefore it is best not to prolong the prayer period indefinitely. Bringing the thought back to practical affairs when exaltation reaches the peak prevents mistakes in expression that are prone to occur otherwise. Aaron, who represents the high priest of the intellectual consciousness, made the golden calf for the Children of Israel when Moses was absent on the mount.

The ears represent the obedience and receptivity of the mind. The giving of the ear ornaments to Aaron is a symbol of the concentration of man's ideals in the intellect and the making of this the center of consciousness. Material mental structures are built up in this way, and worshiped. Money and the power it enables man to wield is the golden calf that corrupts many by causing them to give first place to material instead of spiritual things. Money should be seen as a means to an end and not as an end in itself. In this way it remains in proper proportion in man's life and thought.

Samaria represents a state of consciousness in which material and spiritual ideas are intermixed. The Samaritan woman represents the psychic or soul nature,

leading man to worship what he does not know. Under psychic influence man believes that mystery commands the act of worship. In spiritual consciousness he knows the truth, and the object of his worship is not something mysterious or recondite but is overt and easily apprehended.

"Salvation is from the Jews." Man is saved from the stagnation of sense consciousness by lifting his thought to the high realities of Spirit, here represented by the Jews.

QUESTIONS

1. What two kinds of worship have always prevailed?
2. Explain how the worship of God has evolved through the ages.
3. How does spiritual worship interpret God?
4. What proof have we that evil is unreal and passing, whereas good is real and eternal?
5. Why is it not well to prolong the period of meditation and silent prayer?
6. In what respect is salvation from the Jews?

Lesson 3, October 16, 1938

UNITY SUBJECT—*Awareness of Spirit.*

INTERNATIONAL SUBJECT—*Reverence for God.*—Exod. 20:7; Matt. 5:33-37; 12:33-37.

7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

33. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one.*

33. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.

34. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

36. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

GOLDEN TEXT—*Our Father who art in heaven, Hallowed be thy name.*—Matt. 6:9.

SILENT PRAYER—*Through the Christ I am one with God and am able to do all things.*

To take the name of Jehovah our God in vain means much more than misusing that name in profane speech, which is the customary interpretation. The I AM is the divine principle in man, and every time that man uses it to identify himself with weakness, lack, ill-health, or any other negative condition he uses the name of Jehovah in vain.

"God said unto Moses, I AM THAT I AM . . . this is my name for ever." I AM THAT I AM is another way of saying "I am that which I am" or "I am what I am"; that is, true Being. To reverence God then man must use the I AM aright. The prophet stated this necessity in the words "The inhabitant shall not say, I am sick."

If he reverences God and desires to honor Him, he will claim wholeness in the name of the indwelling principle of perfect Being.

He who falls into negative ways of thinking and speaking must expect to reap the conditions that he describes by his words. "Jehovah will not hold him guiltless that taketh his name in vain." He who claims sickness will manifest sickness; he who claims lack will have lack, in the same surroundings and under the same conditions in which the person who claims health and plenty manifests abundance of blessings.

Adam, the type man, gave names to the other creatures that God had made; and "whatsoever the man called every living creature, that was the name thereof." The aptitude for calling names was not Adam's alone; it belongs to all men, and every man shapes his life and makes his destiny by the choice of his words and the meaning they hold for him.

Violent speech and the vowing of intense vows (forswearing and swearing) show a lack of understanding, and are profitless. Man does not span the heavens in his personal capacity, therefore he need not call it to witness the purity of his intentions.

The earth (the "footstool" of God) is subject to the word of divine power, but it is not the personal man's football. He can control it under spiritual law, not otherwise. He cannot even control his own subconscious processes except as he gains understanding of the law of life, therefore it is futile for him to swear by his head.

Simple affirmations are the proper speech for man. "Yes" and "no" are clear and unmistakable words, and one quickly makes known one's position and clarifies one's desires by using them.

Much of the ministry of Jesus had to do with trying to teach people the necessity of absolute sincerity and simplicity. The tree is known by its fruit, as a peach tree, an apple tree, or a pine tree. Man likewise reveals unerringly the quality and degree of his thought of God. "All great actions have been simple," says Emerson; and our understanding of God and our reverence for Him grows as, laying aside all attempt to play a part or conform to a set belief or usage, we see Him as He is, Truth absolute.

Man has made the mistake of expecting good to come to him without first laying the foundation for it. The principle of life is that like produces like. Speaking good words brings good into one's life. Speaking evil brings evil. One sets the cause into motion oneself in one's own subconsciousness (good treasure and evil treasure). One first accumulates one's treasure by thinking, speaking, and acting under the foregoing law.

The constant nature of Principle is shown by the statement that in "the day of judgment" men must account for every idle word spoken by them. This is not a set day far in another world after death. It comes to pass as often as men's thinking and conduct causes the time to ripen.

Idle words are words spoken without underlying purpose. They spring from personal consciousness, and they limit the speaker to their own measure. They justify his good and condemn his evil. Knowing the law of the word, it is a simple matter to accumulate the store of good that one desires to hold in reserve. One chooses one's thoughts and words and holds to them habitually. This is the sum of the secret.

QUESTIONS

1. How does man take the name of Jehovah in vain?

2. Can one manifest lack and another abundance under identical conditions? Explain.
3. How does one learn to control one's subconscious thought processes?
4. What is man's proper speech, and why?
5. Interpret the statement "The tree is known by its fruit."
6. What are idle words, and how does man give an account of them?
7. What is the day of judgment?

Lesson 4, October 23, 1938

UNITY SUBJECT—*The Rhythm of Being.*

INTERNATIONAL SUBJECT—*Our Day of Rest.*—Exod. 20:8-11; Luke 13:10-17.

8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work;
10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

10. And he was teaching in one of the synagogues on the sabbath day.
11. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.
12. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.
13. And he laid his hands upon her: and immediately she was made straight, and glorified God.
14. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

15. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?

17. And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

GOLDEN TEXT—*Remember the sabbath day, to keep it holy.*—Exod. 20:8.

SILENT PRAYER—*God speaks to me in the inward stillness of my mind and heart.*

Literally, the Sabbath is the seventh day of the week, which under the Jewish law must be kept free from all kinds of labor. The day has its correspondence in the requirements of man, which for his well-being include recurrent seasons of rest or at least change of occupation.

Important as these requirements are, it is the metaphysical meaning of the word sabbath that has most interest for us. Viewed in relation to the mind, the sabbath is a state of peacefulness and complete laying aside of wordly cares. "An inward stillness and an inward healing" are its tokens, and its chief use is to give us time for communion with God; one seventh of our time for spiritual communion, whether we commune with our own soul or pray to our indwelling God.

"A sabbath unto Jehovah thy God" is a state of mind that is free from all external cares and harassing thoughts and that allows man to devote himself to reverie and the contemplation of spiritual subjects.

In the hurry and stress of a complex civilization we need regular habits of meditation and prayer to keep us

in touch with our source, to keep us keyed to achievement and satisfaction. Many who lack the close inner conviction of God's presence within them find it impossible to keep their faith serene and untroubled in the midst of testings. The prevalence of suicide attests a lack of God consciousness, for to one who is conscious of God even part of the time self-destruction is out of the question.

The Mosaic commandment enjoins abstinence from labor upon all occupants of the home with the exception of the wife, who is not mentioned. Metaphysically we see this omission as a tacit acknowledgment that the soul, which is represented by woman, is not subject to the necessity for rest, but is constantly awake and alert to register man's needs and minister to his desires.

The six days of labor that precede the Sabbath refer to six degrees of realization in the mental realm. The first degree is the dawning of light or intelligence, the power to discern analogies and resemblances, and to understand that what appears is but an outpicturing of an inner cause. Creative Principle (Jehovah) made heaven (a state of consciousness in which soul and body are in harmony with Divine Mind), the earth (the body consciousness seen as distinct from the former), the sea (the great realm of unformed and unexpressed thoughts and ideas containing all potentiality, "and all that in them is" (the inevitable increase of thoughts and ideas that follows upon the first degrees of realization).

God "rested" on the seventh day. This rest is the rhythm of Being that shows itself in all nature, inanimate as well as animate. The divine pulsations are expressed in the ebb and flow of the tide, the heartbeats of living creatures, the alternation of reverie and execu-

tive action in man. The alternation is a blessing because it banishes monotony from life and lends it zest.

Teaching is mental work of the most intensive kind. Jesus taught on the Sabbath day in "one of the synagogues" (the religious mentality). Healing especially, although done through the power of the word, is work. The theory that man should do no work on a certain day of the week is proved untenable in the light of these facts. It is always allowable to work a good work, and the freeing of the woman from her weakness and long-standing disease was imperative to the Master. "Ought not this woman . . . to have been loosed from this bond on the day of the sabbath?"

Mental honesty demands that one admit reasonableness wherever it is advanced as justification of a policy or action. Though the ruler of the synagogue must have seen the reason for the case of healing described in today's lesson, he would not admit it until it was brought home to him by Jesus' comparison of the woman He had healed with the domestic animals and beasts of burden. Thereupon shame compelled the ruler to recognize the power of the word.

The most complete keeping of the Sabbath is observed when one rests in God "above all created things." This is the "sabbath rest for the people of God" that is entered into by virtue of obedience to the divine will. To have a mind at rest from all fear and care is to be free as a child of God reckons freedom.

QUESTIONS

1. What is the metaphysical meaning of the Sabbath, and what is its chief use?
2. Why does one need regular periods of meditation and prayer?
3. Does the soul require rest?
4. What are the six days of labor that precede the

Sabbath?

5. What is the most complete rest that any one can have?

Lesson 5, October 30, 1938

UNITY SUBJECT—*What Doth It Profit?*

INTERNATIONAL SUBJECT—*Personal Rights and Where They End* (International Temperance Sunday).—Eccles. 2:1-3, 10, 11; Rom. 6:17-23; 14:21.

1. I said in my heart, Come now, I will prove thee with mirth; therefore enjoy pleasure: and behold, this also was vanity.

2. I said of laughter, It is mad; and of mirth, What doeth it?

3. I searched in my heart how to cheer my flesh with wine, my heart yet guiding *me* with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under heaven all the days of their life.

10. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced because of all my labor; and this was my portion from all my labor.

11. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

17. But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered;

18. And being made free from sin, ye became servants of righteousness.

19. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification.

20. For when ye were servants of sin, ye were free in regard of righteousness.

21. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

22. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

23. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

21. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

GOLDEN TEXT—*What then? shall we sin, because we are not under law, but under grace? God forbid.* —Rom. 6:15.

SILENT PRAYER—*The grace of the Christ in me leads me to keep the law gladly.*

To live a full, satisfying life, man must extend his interests to embrace more than his own pleasure or profit. He cannot live for himself alone with a reasonable prospect of living abundantly.

Intemperance is essentially social. One may shut oneself away from others and indulge one's appetite in solitude, but the number of those who do so is small compared with the large number who seek to find pleasure through indulging together in the things that satisfy or stimulate the personal man. All pleasure for its own sake belongs in the personal class and is easily carried to extremes. Therefore one needs to be more on one's guard in respect to social acts than in respect to the things that appeal to the solitary individual. "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." He who has developed his individuality to this point need

fear no regrets and no sense of futility or of wasted time following upon his social occasions.

Undue self-analysis is a sure way to spoil even innocent enjoyment. The Preacher deliberately set himself to analyze his every act and motive, with the intention of indulging to the full his pessimistic bent. He found that all was vanity because he did not penetrate below the personal level of consciousness. Mirth, pleasure, laughter, wine, folly: these form a crescendo of superficial activities that do not touch the real man. The Preacher needed Paul to point out to him that "to live is Christ." That thought would have scattered once for all his vanity of vanities, by giving him a nucleus of Truth with which to work.

To rejoice in one's work would seem to give a solid basis of satisfaction with life. In common with many a humbler workman, Solomon loved his work. However the great king worked chiefly to enhance his own power and add to his fame, to make sure his position in the kingdom. His work endured for a time, but most of it has long since disappeared. Whoever loves his work merely because it is his, not because of what he hopes to accomplish by it, will find the vanity chorus re-echoing down the empty corridors of his heart. Some element of unselfish service, some love of his fellows, is needed to lift work to the dignity of enduring effort.

There is such a thing as intemperance in work. Man must work to express his true self, but that self cannot be developed without conserving the rhythm of being. Wherever he loses sight of this, he works to no purpose, and his efforts are a "striving after wind."

The second half of this lesson leaves the minor interests of the self behind for the higher ideal of impersonal service. Beginning with thanksgiving to God

for deliverance from the sin of self-indulgence, Paul continues the constructive theme by noting the growth of obedience in the heart. Once freed from "sin" or addiction to sense demands, one aligns oneself with righteousness instead. A cause to which man may attach himself is man's imperative need. To acknowledge as master the urge to do what is right is to be free from sin or the demands of the personal.

The gratification of the personal self profits man only for the moment, and the price that he must pay for his fleeting pleasure is sufficient to bankrupt the soul. When his members become servants to righteousness however, an entirely different theme is unfolded. The end of sin is death, which is no profit at all but a penalty. The end of service to God is eternal life. Broadly speaking, these are the "profits" to be garnered from the two ways of living, and they are plain enough for all to see and understand.

Another figure shows the contrast between sin and the Christ consciousness. Sin works for a fixed wage, a wage unfailingly collected: death. The Christ consciousness leads man to realize and express the free gift of God, eternal life.

The usual ground advanced in favor of temperance is the health of the individual. Alcohol injures the body, therefore man should abstain from it. A higher ground is the effect it has on others. If alcohol injures man's brother, all the more reason why he should abstain.

QUESTIONS

1. Is intemperance a social or an individual matter?
2. Why was everything vanity to the Preacher?
3. How should one love one's work?
4. Explain the term "servants of righteousness."
5. Define life and death in terms of temperance and intemperance.

The Psalm of Silence

BY EDITH SCHLOSSER

I sit in Thy temple of silence,
O most holy, beautiful, and beloved.
Hushed is the voice of earth;
High and clear gleam the distant lights of other worlds.
All is filled with the majesty of Thy radiant presence.
I rest in the quivering silence
While unutterable ecstasy fills and surrounds me.
Thy love, tender and cherishing, fills my heart.
Thy wisdom, infinite and sustaining, embraces my mind.
Thy peace, calm and deep-cherishing, possesses my soul.
Thy spirit, holy and beautiful, lifts and exalts me.
Blessed is the hour when my lips sing Thy glorious praises
And my heart echoes its melody of love for Thee.
Blessed is the revelation of Thy light infolding me.
Blessed is the consciousness of Thy omnipresence
Teaching me to behold Thee everywhere
And worship, in silence, at Thy footstool.

Silent UNITY

The Spirit of the Lord is upon me, and my light is come.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

The work of the Spirit among men has always been a mystery not only to the onlookers but to the beneficiaries. An almost irresistible impulse to preach or write or go somewhere and do something comes upon the person in whom the Spirit is active, and he does not know its source or what it is all about. Often however the Spirit plainly makes known its character and objective. How this is accomplished is a mystery to the majority.

Whether the Spirit is an entity or a universal thought force projected from creative Mind has not been determined. Scripture writers usually refer to it as "he," but this does not necessarily mean that it is sexed. Much has to be taken for granted in judging the character of spiritual things. One who lives and thinks in a three-dimensional world cannot comprehend conditions in the higher dimensions, no matter how carefully they are explained. The discernment and convictions that come to the inner self are proof to the individual that he has a guide and knows that certain things are true regardless of outer appearances.

The Old Testament overflows with incidents where persons in every walk of life believed that the Spirit of the Lord was upon them, and they proclaimed their authority as seers and prophets. To decree a thing and look for the fulfillment is a stumbling block to those who have not had the powerful push of the Spirit. The uninitiated look upon such affirmation as attempts at self-hypnosis, or as long-range self-delusion. That the mind can boost itself to higher states of consciousness

by the use of words seems silly. Yet prophets old and teachers new have become the world's religious leaders by affirming in sound words certain innate principles.

Jesus made extravagant promises to those who would keep His words. An eminent physician writes that he saw a cancerous sore on a woman's body disappear and leave merely a scar as the priests at Lourdes, France, read to her certain portions of the New Testament. The Roman centurion, with a faith extraordinary, asked Jesus to send His word and heal his servant, who was very ill. Jesus marveled at his faith, sent His word, and the servant was healed in that very hour, although miles away. Every modern Christian metaphysician can testify to numerous experiences that parallel these.

If spirit power is abroad in the land and is being used so commonly, the casual observer naturally asks, Why are we not all healed and prospered? The answer is that the situation is very similar to what it was in the time of Jesus. He proclaimed in His home town that the Spirit of the Lord was upon Him and had inspired Him to preach the good tidings, set the prisoners free, restore sight to the blind, and proclaim the acceptable year of the Lord. He told them, "To-day hath this scripture been fulfilled in your ears." But they were not awake to the spiritual import of His words, and when He did no mighty works in their midst they tried to cast Him over a cliff to destruction.

So we discern that the vibratory energy sent forth by the word seeks a receptacle like itself, and if it does not find it there is no response. We have an analogy in the radio program penetrating the ether in every direction and eager to reproduce itself wherever there is a receiving set tuned to its frequency. Jesus called the material insight of His intimate associates and the mem-

bers of His family to their attention. He told them they saw His shortcomings instead of His spiritual baptism: "Doubtless ye will say unto me this parable, Physician, heal thyself" and "Is not this Joseph's son?" He then called their attention to the demonstrations of the ancient prophets, how Elijah prospered only the widow at Zarephath, although there were plenty of poor widows in the land of Sidon. Also there were many lepers in Israel in the time of Elisha, but only Naaman was cleansed.

It is written that Jesus did no mighty works in a certain place because of their unbelief. He often appealed to the faith of the patient: "Believe ye that I am able to do this?" A wall of mind substance is erected where the mind has been trained to believe only what the five senses tell it. Words of Truth will shatter such walls, as has been demonstrated again and again by those who regularly join in our Unity Class Thoughts. "Try your own selves, whether ye are in the faith."

HEALING THOUGHT

The Spirit of the Lord is upon me, and I am healed.

PROSPERITY THOUGHT

The Spirit of the Lord is upon me, and I am in all ways prospered.

(Use from October 20 to November 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

YOUR PRAYERS have been answered in a most remarkable way. The poison oak, which usually leaves my face with blemishes, left no mark this time. My skin is soft and smooth again. Thank you for everything, my recovery, the wonderful letter I received, and for all I am sincerely grateful.—*Mrs. W. L., Eugene, Oreg.*

I WROTE to you for prayers for a complication of diseases that began with inflammation of the right shoulder with arthritis, which was followed by the flu, and then by pneumonia and asthma. Almost before you received the letter I was better, and now I am almost entirely free of the stiffness in my shoulder, and the other afflictions have passed away. The doctor, who was sure I was in for a very severe illness, could hardly believe his eyes when he came the next morning and found me free from the asthma and pneumonia condition and much improved otherwise. I am very grateful for your wonderful help.—*E. M. S., Niagara Falls, Ont., Canada.*

MY SISTER Mrs. R—— was suffering from peritonitis, and my parents, who live seventy miles away, were

sent for. When they saw her they thought it was just a question of hours until the end. It certainly looked that way. No food or water had she been allowed to have for days. Medicine had to be administered through the veins. I prayed, oh, how I prayed. I know God heard me, for my sister was still alive the next day, and I knew that God could save my sister. But my parents were fearful and had given up all hope, and when I was with them I could not help but feel some of their anxiety. Then I wrote to you for prayers. The very next day when I went to the hospital I found my sister much better. Four days after I had asked for your prayers she was able to travel sixty miles to my parents' home. Of course a nurse went along and she was indeed surprised when, at a town halfway to their destination, my sister sat straight up and asked if she might have something to eat. Now my sister is walking and talking all the time. All is fine. I cannot adequately express my thanks.—*Mrs. E. A. D., Little Rock, Ark.*

I WROTE to you for prayers for my husband, who had a very bad pain in his back caused by lifting. When he sat down he could hardly get up again. The day after I mailed you my letter he was better, in a few days the pain was all gone, and he hasn't had any since. We both are indeed grateful for your prayers.—*Mrs. A. McS., Los Angeles, Calif.*

SINCE I wrote to you for prayers for my brother's eyes he has written me that they are well and that his foot is improving rapidly. Last November a fish fin broke off in my finger. I could not get it out, and a doctor failed to find it. The prayer you sent me for my brother I also used for myself. One evening before retiring I held my finger in the other hand and prayed that prayer. The

next day the fish fin came through the flesh without any pain. My grateful thanks.—*E. T., Charleston, S. C.*

Filled with Plenty

IT IS WITH a very grateful heart that I write to thank you for your helpful prayers which I asked for several weeks ago. The day I received your letter my son R—— had a call to come to work, and he has worked ever since. The same week my husband's business started to increase, and it is improving right along. My husband and son are very grateful too and know that it was through your prayers that these things have been accomplished.—*Mrs. H. J., Los Angeles, Calif.*

JUST A week ago I wrote to you requesting prayers to help my husband find work. You may cease your prayers in his behalf, as he went to work on the Monday following his dismissal from his former job. I know the quick demonstration came because I placed the problem in God's care at once. We were not sure that it would be anything near steady, but tonight he was told he could expect full time. Again I thank you for your prayers.—*V. M. M., Albuquerque, N. M.*

THIS IS TO tell you that you may cease your prayers for our prosperity. They have been very successful. Money has come to us from three unexpected sources, and we now have enough to take care of our many needs for the present. If you could only know how grateful we are for you. Please accept the inclosed love offering. —*Mrs. R. L. C., Los Angeles, Calif.*

MY NEIGHBOR, who is a follower of Unity, and I prayed together last week (but each of us in our separate home) for my neighbor's son to get work soon, as he

had been without a job for two months. By the beginning of the week he had secured a fine job at a good salary.—*I. K., Seattle, Wash.*

He Shall Have Abundance

SINCE USING the prosperity bank I find that I am more free from worry than I ever was. In fact I have no fear that I will not be able to meet any expenses that should come unexpectedly. My bills are all paid without an effort on my part, and the business that I am in is increasing by leaps and bounds. I am much happier, and I wish to thank you for your help and prayers. May all blessings be yours.—*O. A., Owensboro, Ky.*

THROUGH the use of the Prosperity Bank and your prayers we have been steadily coming out of the hole. We always have plenty of money for our bills now. We wish to thank you for your prayers and for teaching us how to pray. All our blessings on your work. —*Mrs. J. P., Baltimore, Md.*

THE BANK DRILL, though only in use three weeks, has shown the most wonderful results. Last week my brother, just graduating from high school, was given a very fine position in a local bank. With so many young graduates leaving school without prospects of jobs, this was certainly a surprise and joy to all of us. Two days later my husband received a raise in pay. Please accept the inclosed offering in the same generous spirit in which it is given.—*Mrs. E. H. D., Elmhurst, N. Y.*

PLEASE accept the inclosed money order as a thank offering for the many blessings I have received since using the prosperity bank. My husband is a builder;

he has six months of work ahead of him and has had constant work for the past two years. He is greatly interested in Truth and tries to apply its teachings. We are indeed very grateful to you for your help and prayers, and we both wish you every success.—*Mrs. G. L. R., Taranki, N. Z.*

Search the Scriptures

I AM INCLOSING my seventh correspondence school paper with this letter. I cannot tell you all the ways in which I have benefited from the study of your lessons. I am coming more and more to depend on the blessed inner One who has promised to guide me continually. What happiness will be mine when I am able to prove the prophecy of Isaiah: "Then shall thy light rise in darkness, and thine obscurity be as the noonday."—*L. N. V., Wichita, Kans.*

I AM DERIVING great help from my correspondence school lessons. I am feeling so much stronger spiritually. Petty things no longer worry me. I am very happy in doing them. I thank you very much for your kind help. I am inclosing a love offering. May God ever bless your wonderful work.—*B. E. C., New York City.*

My Help Cometh from Jehovah

UNITY MEANS so much to me that I do not see how I managed at all before hearing of it. Each *Weekly Unity* has just exactly what I need most and seems to have been written for me. *Daily Word* is fine; I keep my copy at the office so that I can have it with me all day. *Progress* is the most attractive magazine I have ever had the pleasure of reading, as well as having all the

wonderful help that is in it. I have a girl and boy of high-school age, and they are beginning to read *Progress* each month. Young people need the type of magazine that *Progress* is. God bless each one of you, and may your work grow and grow.—*Mrs. W. A. W., Macon, Ga.*

Free from Cares

ABOUT TWO months ago I wrote to you asking for prayers that my husband might stop drinking. He has always been a good man and a steady worker, but every week end he would indulge heavily in wine and become very disagreeable. When I mailed the letter I realized that it was up to me too to see him as God's perfect man, and I thanked God that my prayers were answered. I received a lovely reply and did as you directed. At first he came home with only a small bottle of wine and finally he stopped entirely. I said nothing to him; just thanked God. About two weeks ago he told me he was through with drinking, and now we are indeed a happy couple. Thank you for your faithful prayers, and may God bless you always.—*Mrs. F. T., Bell, Calif.*

Love One Another

I DO WANT you to know about this demonstration. My son and his wife have been having some trouble, and I have been very unhappy over it, as I love both of them very much. I did not pray too much about it but just left it all to God. Today I received a letter that they are together again, and I am a very happy mother. I shall always be grateful to God and to you.—*Mrs. E. B., Brooklyn, N. Y.*

He Is My Refuge

TWO MONTHS ago I asked prayers for R—— W——, of New Zealand, and I have just now heard from her. She has been living for two years far away on a sheep ranch where she went when she married. She found the life so lonesome and different from city life that it has been difficult for her to adjust herself to her new surroundings. Now since you have been praying a miracle has happened. The women from the surrounding farms and ranches have formed a group to meet together once or so a month and generally help each other out. It must seem like a voice from the wilderness; for she had come to the conclusion that there was no one in that section of the country that she could be, or felt inclined to be, friends with. This group now gives her new hope, new life. Then too her health has improved since you have been praying; and together we are grateful for all these blessings.—*J. McF., Lynbrook, N. Y.*

****

Unto Us a Child

MARCH 4th I became the proud mother of a fine baby boy, and for him and for the splendid way I got along I want to thank you. Before I studied Unity I was told not to try to have children, as it would probably leave me an invalid. But we wanted a baby, so with faith in God and the help of Unity we now have our wish. Is it any wonder that I am happy and grateful?—*Mrs. D. V. L., Kinsman, Ohio.*

I AM WRITING to thank you for answering my letter. It was a great help to know that you were praying with us. My sister gave birth to a baby boy and everything went well, as it does with Unity prayers. We all thank

God for the wonderful help and blessings we are receiving, as we are a very thankful family.—*Mrs. M. P., Philadelphia, Pa.*

His Truth Is a Shield

I WROTE TO you sometime in February asking you to pray that my brother and sister might have a pleasant trip and safe voyage back to the United States. They were sailing on the 12th of March. They had been booked to sail a week earlier, but that sailing was canceled, and they were transferred to another ship. Had they sailed on the first date they would have experienced a very stormy voyage. As it was, the first three days were rough, but the rest of the voyage was very calm and lovely all the time. So once again I know that God does answer prayer. I am grateful for your help.—*P. B., Glasgow, Scotland.*

Father, I Thank Thee

I AM MORE than grateful for all the wonderful happiness that has come to me the past year from studying the Unity teachings. Your cheerful help at all times has guided me through many trials. I am very grateful. —*Mrs. L. K., Kansas City, Mo.*

THANK God and Unity for the new song you have put in my heart: new courage, new energy, new vision. Never have I felt so much at one with the Power that is able and willing to lift me into a place where I can work and trust and go on. You have helped me to let go. To be in the midst of many things and not see them. My grateful thanks for this illumination.—*P. T. W., Oakland, Calif.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

A friend of mine says that he wouldn't mind reading some Unity books if they were in tune with the Bible and that all cults are got up by the Devil. I want to help this friend, but I don't know what to tell him. Will you advise me how to answer him?—*Question answered by Silent Unity.*

In your efforts to grow into a true realization of God, it is well to remember that His children are on different planes of consciousness. All are however endowed with the same divine nature, and it is the mission of each one of us to bring forth the divine qualities in order that we may overcome as Jesus did.

It is our great desire to help all who come to us to demonstrate the fullness of life. Therefore we invoke all the principles of Jesus Christ in our teaching. We find these principles recorded in the Bible, and the Bible is the foundation of our teaching. We believe that no matter on what plane of consciousness a man seems to be, he will sooner or later come into the light and understanding of Jesus Christ.

We feel that it is wiser to bless those who are not yet in the light than to try to bring them to our way of thinking by means of argument. Each one has divine freedom to grow and to develop his Christ perfection in the way that he deems best. Loving, constructive, tolerant, and patient thoughts toward those we wish to help can do far more to bring them into the light than can

any outer means of persuasion. God lives, moves, and has His being at the center of each one of us, and we cannot ever be apart from His life, His love, and His blessing.

If you feel that an answer to your friend is advisable, we know that within you are the wisdom, understanding, and power that will enable you to say just the right thing. Remember that the important thing is to establish yourself in such a strong consciousness of Truth that the thoughts of others cannot disturb you in any way, and that through your own realization of Truth you will be a mighty force to help and to bless all whom you seek to guide along the way.

"""""""""""""""

No one seems to understand my problem, to get to the root of it, or to help me. I go to a Truth teacher and I write to you. You pray for me, know the Truth about me, declare freedom for me; yet I don't get help. I am in bondage to thoughts of the past. Will you tell me why I don't find help and freedom?
—*Question answered by Silent Unity*

The thought comes to us that possibly you place too much dependence upon the help of others and their ability to understand your problem. We do understand your soul's need of satisfaction and expression, but we are not conscious of it any more than we should be of a physical sensation that you feel. We know that the need exists because it is inherent in every person. We know too that it must be fed, nourished, and satisfied by the Christ within. This means the Christ in you, not the Christ in some other person. We can pray with you and for you, but we cannot realize the fulfillment of your needs and desires any more than we can eat for you and expect your hunger to be satisfied. Therefore we continually direct you to the divine presence within your-

self, because only there can you find the solution to your problem.

You do not need to be in bondage to any thought of the past. The promise is "Ye shall know the truth, and the truth shall make you free." Truth speaks of your divinity and tells you of the saving love and grace of Jesus Christ. Jesus took on the form of man in order to help man realize his oneness with God.

Your soul has probably come through many experiences; and as long as you cling to negative thoughts you hold yourself in bondage. Through turning to the Christ in you, you can realize that you are in the presence of pure Being and are entirely free from the past. Keep your mind constantly stayed on God and your hands busy in helping others and you will find that your problem has completely vanished.

****

In your Silent Unity "instructions" you suggest stated periods of prayer for each day. Am I to understand that I should not pray at any other time?—*Question answered by Silent Unity.*

The suggestion in "instructions" to devote certain periods of the day to prayer does not imply that one desiring healing may pray only at these times. You may be in a state of prayer even while very busy with daily tasks, but we believe it is very helpful to set aside one or more periods of the day to be spent entirely in prayer. Jesus Christ during His ministry devoted most of His time to teaching the principles of Truth rather than to the details to be observed in applying it. It is known however that by example He did indicate the value of consecrating fixed periods entirely to prayer. Sometimes His periods of communion were rather brief, and at other times He would pray all night.

"I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine!
Fed, clothed, and crowned with blessings manifold."

Weekly Unity carries a timely article this month, dealing with the thought back of the wide-spread philanthropy that is practiced at this time of the year, when contributions pour into community chests for the relief of the needy. Do the Master's words "The poor ye have always with you" convey the idea that poverty is a natural and unpreventable condition? When we do lend a helping hand, as it is right that we should, what spirit should characterize our giving? These points are interestingly discussed in "Facing the Truth about Prosperity," written by Priscilla Drennan.

God spoke to Moses from the burning bush. He speaks to us too in various ways, although we do not always recognize His voice. Rachel Elton, writing in *Progress,* tells of an experience that convinced her that God had spoken directly to her through an encouraging remark made to her by a friend. Having interpreted the message as coming from God, she set about to change herself and her ways to conform to the thought that she had received. Let her tell you how she transformed her life and affairs as a result of this experience. Her story is called "A Message from God Special Delivery."

Ten years had passed since graduation night and the members of the class were to return to Cranston for a

reunion and to see what progress each had made. Jim Sanders had stayed in Cranston filling orders for groceries, the same old job that he had had in high school. Jim had dreamed of becoming the foreign correspondent for a big daily, but somehow he had never been able to get away from Cranston. At least he excused himself in that way, but Ben Swan diagnosed his case for him, and Jim had to admit that he was right. How Jim made good later as a result of Ben's advice will encourage you to take the necessary step toward the fulfillment of your cherished dream. Read "Half of All," by Patricia Ledyard, in *Good Business* magazine.

There is a high watchtower in spiritual consciousness where one loses all fear of persons, things, and circumstances, where one realizes that there never was and never will be anything but omnipotent good. In ascending to this high tower there are certain definite steps to be taken, and these are outlined in an article in the October issue of *Unity Daily Word* called "Keeping the High Watch." This article points your way to the high consciousness where you come to behold all men and all things with the pure eyes of Spirit.

Comic-faced pumpkins glowed in the half-windows of the school basement where Miss Meyers was giving a Halloween party for her pupils. Game after game was played, and then two girls in Halloween costumes served crisp doughnuts and poured cider from big black pitchers. All evening Leo had taken the lead in everything, and Marvin let his jealousy of Leo spoil his own fun. So he planned a prank that he thought would teach Leo a lesson. "Halloween Boomerang," a *Wee Wisdom* story by Myrtes-Marie Plummer, will please children, and teach them a lesson in returning good for evil.

GOD HAS NEED OF YOU

Do you sometimes feel that there is little you can do to further God's work? Remember that no matter how limited you feel yourself to be, God has need of you. It may be your part to help spread the message of Truth, showing others how to live more joyously, more fully each day.

If you would like to express yourself in this way, you will find a channel through the Help-One-A-Month Club. The members of this club pledge themselves to send one Unity periodical a month to some one who may be in need of spiritual help. If you would like to join this group in spreading the message of Truth, just send a card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo., announcing your desire, and let *Unity* be your first monthly gift.

A STUDY COURSE THAT WILL REPAY YOU

The study of Truth will repay you many times over for the thought and effort that you give to it. Try spending a part of each day in meditating upon the principles of Truth and earnestly putting them into practice. You cannot fail to come into a consciousness of ever-present good.

You will find that the Unity Correspondence Course is a stimulus to the systematic study of Truth, and you can take this course right in your own home because it is

conducted by mail. After you complete a lesson you answer the questions and mail them to the School. Your paper is corrected, graded, and returned to you.

Another advantage in this course is the preparation that it gives you for later work in the Unity Training School. Graduates of the home study course find the Training School courses easy to master.

Send for a folder giving full information about the correspondence course. Direct it to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

UNITY SPREADS IN WEST AFRICA

Silent-70 has built up a large following of Unity students among the native people of West Africa. It now sends Unity literature to twenty or more institutions there, including missions, schools, and prisons, and many letters come to Silent-70 telling of the wonderful work that is being done and of the rapid spread of Truth among the people. A recent letter came from the Booker Washington Agricultural and Industrial Institute of Liberia, West Africa, expressing the thanks of both staff and students for the Unity literature that had been sent to them.

Silent-70 is the missionary department of Unity School, its work being to supply Unity literature, free of charge, to institutions of all kinds that need and desire the literature. Love offerings from Unity's friends support this good work.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Ebell club, 4403 W 8; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) Norma Knight Jones (LT) 11 N Oak Knoll

Reseda—Nannie B. Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney, (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Lexington—Madge Clark (LT) Unity, 403 Radio bldg

Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT), Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell Bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert theater; Mabel Hess Kaye (LT) Unity Soc, 230 Shubert theater; Florence K. Brummer (LT) Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, I. O. O. F. hall

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Capitol hotel; Iva Woods (LT) Unity, Capitol hotel

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, (mail address) 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nanna Sutton (col) (LT) Unity, 2 W 130

Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca; Elise Rosenburg (LT), Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lilian Matthews (LT) Unity, 507 Cook Tower
Marion—Fannye Treaster (LT) Unity, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT), Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Winnipeg—Edna Bowyer, Unity, Donalda blk; Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 217 Primrose
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano; Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Christian Assb, 1800 Alice; Unity, 5365 Bond
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp
San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
New Haven—Unity, 1151 Chapel
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1713 K NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club; Unity Cl (col), 745 Marion

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Johnson blk

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

Newark—Truth Cen, 97 S 10

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163

New York City—Meta Home Book Shop, 56 E 55 st; New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

RHODE ISLAND

Providence—The Book Exchange, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Book Shop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 308 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 94 Upper Kent st

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER

The Law of Retribution

When some one does you an injustice, do you find satisfaction in thinking that retribution will surely overtake him? If you have this habit, read chapter 2 of the book *What Are You?* by Imelda Octavia Shanklin. You will not indulge in this kind of thinking after reading what Miss Shanklin says about its effect on you. *What Are You?* brings you nine chapters of inspired teaching. It will help you to know yourself and your true relationship to God.

Goodness Is Religion

Men have clothed religion with the perishable garments of creeds and opinions, but that which is imperishable and vital in every religion is pure goodness. With this thought in mind James Allen wrote his booklet *Through the Gate of Good,* which will repay you well for the time you spend with it. The author firmly believes that the commandments of Jesus were given us to be kept, not merely to be held in reverence.

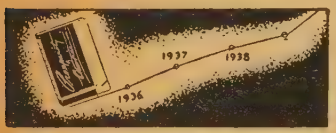
Seek First His Kingdom

Prayer means more than asking God for things that we need or desire. It means putting God first in our life.

When we think less about our desires and more about the source of our good, we shall cease to complain that our prayers are unanswered. Shall we then stop asking God for what we want? Zelia M. Walters answers that question in an article to be published in November *Unity,* in which asking and receiving are fully explained. Her article is called "Before the Harvest." Many seek the answer to this question. If you know such a person, why not send him a subscription for *Unity* beginning in November. *Unity* is $1 a year.

Prosperity Proves Its Worth

Ordinarily when we publish a new book the demand for copies shows a gradual, natural falling off after the first year as more and more students acquire it. One of the exceptions to this rule has been Charles Fillmore's *Prosperity*. Despite a record number of orders for this book when it was published in



1936 even more students demanded it in 1937; and now orders during just the first three months of this year have passed the entire total of either of the other years.

Such an ever-growing demand for any book must mean that it is filling a need and filling it well. People must be ordering extra copies for friends and passing along the word that it is an outstanding book.

If you want to know how to use spiritual methods to assure yourself of prosperity, take a hint from the thousands of Unity students who have acclaimed *Prosperity* and get a copy for yourself.

What Is "Christian" Healing?

"Why should a book called *Christian Healing* consider subjects other than physical healing? Why should it discuss how to develop judgment and wisdom, how to control thought, and how to hold a prosperous consciousness?" often ask readers.

The answer is simply that "Christian" healing implies much more than a healing of just the body; it means a renewal of the mind, a restoration of harmony and happiness in every part of your life.

So if you want to know how God's glorious life can flow into all your affairs, into every avenue of your being, you would do well to study *Christian Healing*, Charles Fillmore's textbook for advanced Unity students.

How to Open Doors

Doors are symbolical. A door, opening, symbolizes birth. Open doors stand for

opportunity, and the open doors that God sets before us are entrances to a life of happiness, abundance, and health.

A book that tells how to find these entrances is Frank B. Whitney's *Open Doors*. It will help you keep the doors to the good things of life open for yourself.

Wee Wisdom's Continued Growth

As more and more parents awake to the value of the character-building material and the entertainment in *Wee Wisdom,* Unity's magazine for children from 5 to 13, there is an increasing demand for it in homes everywhere. For this reason it is combined with a number of leading magazines at special rates.

Latest news is the announcement of two more special combinations, *Wee Wisdom* with Nature Magazine and Popular Mechanics. These and the other selected *Wee Wisdom* combinations are listed on the inside back cover of this number of *Unity.*

Orders Forty-Nine Copies

Even before Dana Gatlin's book *God Is the Answer* had been released from the press, a friend in California sent an

order for forty-nine copies, one for herself and the remaining forty-eight to be sent as gifts to her friends. We are grateful for her generosity, and we rejoice that this friend has demonstrated such a rich consciousness. Many will be blessed by Dana Gatlin's book.

Christmas Preparedness

In the mail last February we received an order for a *Wee Wisdom* gift subscription to begin this coming Christmas—the best example of a "shop-early" program

that we ever heard of. And now that October is here, it really is time to be thinking about Christmas and planning your gift list. Order your gifts early and avoid the confusion of last-minute decisions.

Based on Fact

"Truth articles always mean so much more to me when I know they are actually based on the writer's personal experience." This comment by a Truth student seems to express the attitude of almost all persons who are seeking to know Truth, and perhaps it explains why Emilie Cady's *Miscellaneous Writings* has carried such weight with students throughout the years.

In a foreword to the book Doctor Cady writes, "The papers which make up this volume have been written from time to time as a result of practical, daily experience. . . . Every statement here given was proved before it

was written."

This very fact makes *Miscellaneous Writings* an important and valuable Truth book and one that will mean a great deal in your progress as a Truth student.

Giving Thanks before Meals

You may consider it old-fashioned to say grace before

meals, but Clara Palmer, author of *You Can Be Healed,* says that this practice when sincerely observed has a beneficial effect upon both mind and body, minimizing the possibility of stomach trouble. She explains why this is true in the chapter "A Faithful Servant," starting on page 86 of her book. *You Can Be Healed* will help you to see that health, not disease, is the natural state of your body.

God Is the Answer

This book by Dana Gatlin will show you that God is the answer to every need of your life, every situation that you have to meet. Only one who has learned this by actual experience could have written so confidently, so convincingly, of the power that is yours to command when you turn to God and keep your attention fixed on Him rather than on the thing that is worrying you.

Miss Gatlin says that though you pray and beseech God to help you, He cannot do so as long as you keep your mind saturated with negation, and she points the way toward overcoming this state of mind.

Doubtless there is in the heart of every person a desire to rid himself of his arch-enemy fear, and Miss Gatlin explains the one sure method of conquering fear and supplanting it with faith.

In another chapter she shows you how to lift yourself up in mind, mood, and imagination, how to find new opportunities, new outlooks, and a new spirit of optimism and purpose. You are on the upswing, says the author, if you can keep fifty-one per cent of your thinking constructive.

This book brings you fourteen chapters, each teeming with ideas for making your daily life a rich and joyous experience. Some of the titles are "I Have No Fear," "Out of the Rut," "Buried Talents," and "The Charmed Circle of God's Love."

The message of this book will help you to demonstrate the blessings that you need; to live Truth; for when Truth is lived, demonstrations will take care of themselves.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners...*Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth....*Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father .... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian, French, German*	.75
	*New Ways to Solve Old Problems ..... flexible $2; cloth	1.00
	Working with God ..... flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
On Healing	Christian Healing....flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	*You and Your Child ..... flexible $2; cloth	1.00
Inspirational	*As You Tithe so You Prosper	.50
	Finding the Christ ..... *German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	*Sunlit Way, The..flexible $2; *English* or *German*, cloth	1.00
Devotional	All Things Made New ..... cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	*Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The	.10
	Holy Bread	.10
	*Joy Cometh	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

She used a Prosperity Bank and changed her life

"In following the instructions given for the use of my Prosperity Bank I have had wonderful results daily," writes a friend in South Carolina. "My life has changed completely, and I see everything new. My heart sings now, my home is sweeter, and my joy is unspeakable."

It is true that the faithful use of the Bank drill day by day makes it easy to let God take entire charge of your life and affairs, and when you do this, good is bound to result. Send for a Bank and let the drill help you to think more constructively and to trust God more fully. Silent Unity will pray with you for the success of your efforts.

While you use the drill, save a coin in your Bank each day for the purpose of sharing Truth with your friends; for sharing with others brings you added blessings.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions, and enter a year's subscription for *Unity* for each of three friends. I will use the Bank seven weeks and save $3 for my order.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

U-10-38

Wee Wisdom WITH WELL-KNOWN MAGAZINES AT A SAVING . . . . .

Because of the growing popularity of *Wee Wisdom*, many of the leading publishers are offering it along with their own magazines at special rates. These magazines go to the homes of many of our readers, and we invite you to order them through us together with *Wee Wisdom* at the combination rates quoted on this page.

WEE WISDOM	$1.00	$1.70
McCALL'S	$1.00	
WEE WISDOM	$1.00	$2.40
PARENTS' MAGAZINE	$2.00	
WEE WISDOM	$1.00	$1.70
BOYS' LIFE	$1.00	
WEE WISDOM	$1.00	$3.15
POPULAR MECHANICS	$2.50	
WEE WISDOM	$1.00	$2.00
AMERICAN GIRL	$1.50	
WEE WISDOM	$1.00	$1.70
BETTER HOMES AND GARDENS	$1.00	
WEE WISDOM	$1.00	$2.50
ETUDE MUSIC MAGAZINE	$2.00	
WEE WISDOM	$1.00	$3.50
NATURE MAGAZINE	$3.00	
WEE WISDOM	$1.00	$3.10
REDBOOK	$2.50	
WEE WISDOM	$1.00	$3.75
McCALL'S	$1.00	
REDBOOK	$2.50	
WEE WISDOM	$1.00	$4.00
AMERICAN	$2.50	
WOMAN'S HOME COMPANION	$1.00	

(Last two to same address)

THESE PRICES ARE GOOD ONLY IN THE UNITED STATES

The magazine combinations listed above are cash offers only and cannot be ordered on the Prosperity Bank plan.

Send your orders direct to

WEE WISDOM, 917 TRACY AVE., KANSAS CITY, MO.

Temple of God

By Lida Marie Erwin

God is the way,
God is the Truth,
And all of good is He:
The fadeless day,
Eternal youth,
And immortality.

Since God, my all,
Is ever near,
And throbs within my soul,
I cannot fall,
I need not fear;
He makes and keeps me whole.

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALING